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THE PROPHECIES OF JEREMIAH.

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INTRODUCTION.

I. THE PROPHET'S NAME AND DESCENT.

THE name Jeremiah, יִרְמְיָהוּ, seldom in the present book in the abbreviated form יִרְמְיָה (cf. on xxvii. 1), is of doubtful signification. *If derived from the root* רָמָה, *it* would mean: Yah = Yahu = Yahveh hurls, in the sense of Ex. xv. 1, or of hurling lightnings; rather, according to Dietrich: Yahveh founds, like רמא in Syriac, cf. *fundamenta jacere* and the Hebrew יָרָה, *to found*, from which also proper names come. LXX Ἱερεμίας, Vulg. Jeremias.

The name was not uncommon in Israel (1 Chron. xii. 13; 2 Kings xxiii. 31, cf. Jer. xxxv. 3, and elsewhere). Our prophet is more precisely described as son of Hilkiah (i. 1), by whom we are not to understand, as has been done in ancient and modern days, the high priest of this name who held office in Josiah's days and took part in the reforms of that king (2 Kings xxii., xxiii.), since, instead of the definite statement which we should then expect, we have only a general account: of the priests at Anathoth in the land of Benjamin; the high priest without doubt had his seat in Jerusalem; on the other hand, the priests settled at Anathoth, the old Levitical town (Josh. xxi. 18), the present Anata (a good hour north-east of Jerusalem; according to Joseph. *Ant.* x. 7. 3, twenty stadia from Jerusalem), probably belonged,

according to 1 Kings ii. 26, to the line of Ithamar, not to that of Zadok.

II. THE PROPHET'S TIMES AND LABOURS.

Jeremiah prophesied from the thirteenth year of Josiah's reign (i. 2, xxv. 3), *i.e.* about 628 B.C., to the destruction of Jerusalem, 588 (587 ?) B.C., under the last kings of Judah (Josiah, Jehoahaz, Jehoiakim, Jehoiachin, Zedekiah), and after the fall of the capital several years longer at any rate in Egypt,—thus perhaps for a period of about fifty years.

Josiah (640–609) came to the throne, after the murder of his father Amon, in his eighth year, 2 Kings xxii. 1. See respecting his disposition, xxii. 2, xxiii. 25. In the Chronicles various preliminary reforms are noticed on the part of the ruler before his proper systematic reformation. It is probable in itself that such attempts came first, and we have no right mistrust the Chronicler, whose narrative is here more detailed (against Ewald, *Hist.* iii. 207). He relates (2 Chron. xxxiv. 3–7), that already in the eighth year of his reign, and therefore the sixteenth of his life, Josiah sought the Lord, and in the twelfth year (twentieth of his life) began to clear the land of heathen idols. Kings and Chronicles then relate in common, that in the eighteenth year of his reign (twenty-sixth of his life), on occasion of the finding of the law-book in the temple, Josiah carried out a consistent and rigid reformation of worship in accordance with this Torah (2 Kings xxii. 1–xxiii. 30; 2 Chron. xxxiv. 8–xxxv. 27).

The divine call of the prophet Jeremiah of Anathoth falls five years earlier. In the eighteenth year of Josiah's reign he does not appear to have been so well known and recognised as a prophet at Jerusalem that official application would be made to him for oracles. On the contrary, such application is made by Josiah's servants to the prophetess Huldah, 2 Kings xxii. 14 ff. Jeremiah's earliest discourses (chs. ii.–vi.)

in the time of this king belong to the thirteenth year (ch. i.), cf. iii. 6 (iv. 10, after the eighteenth year). Ch. xvii. 19–27, too, belongs to this period,—a proof how the prophet also took part, under higher impulse, in the attempt to lead the nation back to observance of the law, all which he relates in xi. 1–8. This movement must have had the warm sympathy of Jeremiah, who is constantly complaining of idolatry and hill-worship, and who shows himself full of the spirit of Deuteronomy. All the more noteworthy is his independence of the pious king. His testimony originates simply in the direct command of the Lord; his judgment respecting the nation and its condition, certified to him as divine even at his call, was not altered by Josiah's renovation of worship and morals; it must have remained essentially the same as indicated in 2 Kings xvii. 16 f., xxiii. 26, because the better efforts of some in high place, while producing many outward changes, did not penetrate the nation's heart, and were unable to secure the sway of the Spirit of the Lord even among the priesthood and the prophetic body. Jeremiah seems also to have disapproved a vacillating policy in Josiah (ii. 36 f.). How closely attached, nevertheless, he remained to this excellent king, and how bitterly he mourned his premature end (at Megiddo in the battle with Pharaoh-necho, 609), is shown by the circumstance that he composed lamentations upon him with whom the good genius of his people vanished, —lamentations which were extant in the Chronicler's days (2 Chron. xxxv. 25), but have not come down to us. In that reformation-preaching of the covenant-law in Josiah's days Jeremiah laboured also in other cities of the land (xi. 6); whereas otherwise the proper scene of his labour was in Jerusalem, where he was fond of addressing the multitudes gathered at the feasts in the temple. He would also fain have carried out this mission in behalf of the law in his native town of Anathoth; but there, like other prophets in their own home, he met with fierce opposition, which issued in a

dangerous plot against his life, from which a warning of the Lord preserved him (xi. 18 ff.). Even his brethren and near kinsmen entered into the conspiracy against him (xii. 6), probably looking upon him as a dangerous enthusiast.

Jehoahaz, who reigned but three months (2 Kings xxiii. 31 f.), is only mentioned in Jer. xxii. 10 ff. under the name of Shallum (see on xxii. 11). He will not return to Jerusalem from his journey to the Egyptian camp at Riblah, where he was taken prisoner and carried off to Egypt.

Jehoiakim, his elder brother, passed over by the people as the less worthy, raised to the throne by Pharaoh-necho under the above name, his previous name having been Eliakim, reigned eleven years (609–598 B.C.). This king, in contrast to his worthy father, favoured the prevailing heathen and untheocratic usages (2 Kings xxiii. 37), into which path his brother had already turned aside (2 Kings xxiii. 32). In social respects, also, the rule of this vain, pomp-loving, and harsh prince was a misfortune to the oppressed nation (Jer. xxii. 13 ff.). But it was his political treachery that was especially full of danger. At first a partisan of Egypt, in his fifth year he became tributary to Nebuchadnezzar, but *again conspired* against him after three years' subjection. In this way he brought about the devastation of the land by Syrians, Moabites, and Ammonites, who gladly acted as the tools of the Chaldæans (2 Kings xxix. 1 f.), until Nebuchadnezzar under his successor came to Jerusalem and revenged himself by plundering and carrying away the people. On all these accounts Jeremiah was forced severely to rebuke the king's conduct and to threaten him with personal punishment, which also overtook him, xxii. 1–19 (xxi. 11–14). Cf. 2 Chron. xxxvi. 6 f. The circumstances of his death are obscure. Probably he came into the Babylonian camp, was there unfavourably received and put in chains, but did not reach Babylon. Under Jehoiakim the great temple-discourse was uttered, chs. vii.–ix., x. 17–25, and this at the beginning of

his reign, according to xxvi. 1. The fourth year of Jehoiakim was especially epoch-making in history and prophecy; then in the battle of Carchemish the superiority of the Chaldæans over the Egyptians was decided, as Jeremiah, xlvi. 1–12, had predicted. In this year, when all eyes were turned to the movements of the great nations, Jeremiah in a survey of these movements prophetically announces the consequences of the approaching elevation of the Chaldæans over Asia and Africa, ch. xxv. From this year also spring specific oracles respecting individual kingdoms, chs. xlviii., xlix.; ch. xlvii. from a little earlier time; xlvi. 13 ff. and xlix. 34–39 are of later origin. Of the addresses to Judah, chs. xi., xii., xiv. 1–xvii. 18 (spoken on occasion of a drought) seem to us to have been uttered under Jehoiakim, and this in his earlier days, before enemies had invaded the land; also xviii.–xx. The occurrence in ch. xxxv. is expressly dated in these days.

It is easy to conceive that, under such a government, the incorruptible and intrepid prophet had even at this early period to endure severe attacks and persecutions at the hands of the authorities. Cf. xvii. 18, xviii. 18 ff. Already, on occasion of the temple-discourse just mentioned, according to ch. xxvi. a capital charge was brought by the priests and prophets against the inexorable preacher of woe, who spared them least of all. Cf. the discourse against the prophets, xxiii. 9–40. But the princes here showed themselves as yet considerate and just; among them and the influential elders of the land he did not lack well-disposed intercessors and protectors. Nevertheless he did not escape actual ill-treatment on the part of Pashhur who had charge of the police in the temple, as ch. xx. relates. His attitude also to the people became at this time more strained, as xvi. 1 ff. shows, where among other things he is advised by God not to marry, since the children of this land have nothing good to expect. In consequence of his action in ch. xx., xxvi., access to the temple-forecourt and labour among the people seem to have

been forbidden him, xxxvi. 5. This fact and the final crisis, which the fourth year of Jehoiakim formed in the destiny of his people as well as in his own prophetic work, explain how it was, that in this very year he received the divine command to collect in a book the prophecies respecting Judah and the heathen which he had uttered up to this point, in order that this review of his testimony might, if possible, lead to repentance the people which had now the beginning of the fulfilment before its eyes, ch. xxxvi. Baruch, his trusty disciple (cf. ch. xlv.), was helpful to him in the writing, and read Jeremiah's message to the people publicly in the temple. When discharging this office in the fifth year of Jehoiakim on a great fast-day, he was interviewed, as xxxvi. 9 ff. relates in detail, by the princes, who carried the news of the incident to the king. Jehoiakim burnt the roll on the spot, and commanded the prophet and his helpers to be seized. But they, on the advice of the princes, had already concealed themselves, and at once at God's bidding wrote the book anew, so that it soon appeared again in an enlarged edition.

Jehoiachin, or Coniah as he is called in our book (see on xxii. 24), son and successor of Jehoiakim, reaped what his father had sown. After this eighteen-year-old prince had reigned three months (2 Kings xxiv. 8; on the other hand, 2 Chron. xxxvi. 9 says eight years, perhaps a scribe's error), the enraged Nebuchadnezzar appeared before Jerusalem and carried him away along with the best part of his people to Babylon (xxiv. 1, xxix. 2). Since Jehoiachin shared the unhappy infatuation of his father (2 Kings xxiv. 9),—and ch. xiii., which seems to fall in the months of his reign, shows that sinful self-deception prevailed to the last, and the word of the Lord was despised,—Jeremiah forewarned him in the most express terms (xxii. 20–30) of his dismal fate, not without betraying heartfelt sympathy with the misfortune of the frivolous though not ignoble youth. The appendix, ch. lii., concludes, like the Book of Kings, with an advancement, which

this prince was permitted to enjoy in the thirty-seventh year of his imprisonment at Babylon, lii. 31 ff.

Zedekiah, whom Nebuchadnezzar raised to the throne, was the youngest son of Josiah (Jer. i. 3, xxxvii. 1), uncle of Jehoiachin (2 Kings xxiv. 17), and was called Mattaniah before he came to the throne. His almost eleven years' reign (598–588 B.C.) sealed the destruction of Judah and Jerusalem, cf. 2 Kings xxiv. 19 f. (Jer. lii. 2 f.). Instead of seeking help from the Lord and preparing the way of salvation by righteous administration of justice, and cleansing divine worship from its many heathen corruptions, this worldly-minded prince gave loose rein to everything evil, and trusted for deliverance to revolt against the Babylonian power, from whose generosity he had received the throne. Thus he belonged to the bad shepherds, whom the prophet contrasts with the good one (xxiii. 1–8), who bears the name like Zedekiah, but honours it in a different way. In regard to the political situation, Jeremiah's message from first to last pointed out, like a stedfast magnet, to the king the same course as the only safe one, namely, sincere subjection to Babylon's suzerainty as long as it was the Lord's pleasure to allow it to continue. But Zedekiah was always of the opposite mind, or complied against his will. In his fourth year, perhaps when Elam was giving trouble to the Chaldæan empire (cf. xlix. 34–39, belonging to this time), he planned, along with the neighbours named in xxvii. 3, a revolt from Babylon (xxvii. 1, read Zedekiah's instead of Jehoiakim's), which undertaking Jeremiah was forced strongly to oppose by word and act, chs. xxvii., xxviii. He illustrated his prophecy in striking fashion by carrying about a yoke, and sealed it by announcing the speedy death of an opponent, who defied Yahveh's word, which sign was fulfilled within the given time. Into that fourth year falls also the journey of the king to Babylon, when the oracles respecting that city were read by a trusty friend of Jeremiah and sunk in the Euphrates,

li. 59–64, which presupposes the existence in substance of the part, chs. l., li. The journey took place rather after than before the conspirings at Jerusalem, see on li. 59. On the other hand, the vision, ch. xxiv., and the letter to Babylon, ch. xxix., spring from the first years of Zedekiah. When finally, despite every warning, the revolt of Judah from Babylon actually took place, the nobles of Judah relying especially on Egypt, the Chaldæan army came in Zedekiah's ninth year to take revenge. What Zedekiah's prospects were, the prophet at once foretold to him, xxi. 1–10, and repeated incessantly during the long siege, xxxiv. 1–7, 8–22, xxxvii. 1–10, 17–21, xxxviii. 14 ff. Only, he said, in instant surrender to the generosity of the hostile ruler is there deliverance for the king and the city, which without question will fall into the hands of the Chaldæans. But the king, who was visibly impressed by the surprising turn of events which had confirmed and fulfilled Jeremiah's words, recognising divine truth in them, was now too flippant and vain, now too cowardly and hopeless, to act on this conviction.

Thus he allowed the prophet at one time to be abused by his enraged foes almost to death, at another he interposed to protect him. Jeremiah's suffering reached its climax under this king, especially during the siege of Jerusalem. The military leaders of the nation, who had long been very angry at the discouraging effect of Jeremiah's addresses, used the opportunity, when he wished, during an interruption in the siege caused by the approach of an Egyptian army (in which interval also the narrative of xxxiv. 8 ff. falls), to visit his native place, to treat him as a deserter, and to cast him into close confinement, where he lingered a long period (xxxvii. 11 ff.). Jeremiah used an interview with the king, who had secretly sent for him, to beg a milder imprisonment, which he found in the "guard-court" belonging to the royal citadel (xxxvii. 17 ff.). There he passed a tolerable existence, everything necessary for his support being provided; here also he

was able to exercise his prophetic office, and indeed at this time oracles, for the most encouraging, were vouchsafed to him. Chs. xxxii. and xxxiii. are expressly dated in this period of imprisonment, and chs. xxx. and xxxi. also seem not to be much older. The prophet's gaze, too, fell again and again on the heathen world outside. Ch. xlvi. 13–28, the second oracle against Egypt, is best assigned to the years of the siege of Jerusalem. But the prophet had to encounter a still worse design on his life during this time, as told in ch. xxxviii. Those leaders of the nation, who hated him on account of his preaching, which weakened the power and spirit of resistance, finally decided to remove him out of the way when they saw that he continued, from the guard-court also, to exercise an influence in their view full of peril. They used a weak moment of the king to request full authority to deal with Jeremiah, and then let him down into a cistern covered with mud, where he must have perished miserably if speedy help had not come. Help, however, was given him by a court-official Ebed-melech, who was able quickly to change the king's mind, and brought the prophet back to his former abode. Cf. on this, xxxix. 15–18. Here he remained until the capture of Jerusalem.

After the catastrophe Jeremiah was treated with forbearance at Nebuchadnezzar's special command (xxxix. 11 ff., xl. 1 ff.), since the king knew well how strongly the prophet had again and again protested against the revolt from Babylon and resistance to its power. The "captain of the guard," who was entrusted with the royal commands in Jerusalem, left him free to proceed to Babylon or to stay in the country. He chose the latter, since the trustworthy Gedaliah, who was appointed governor by the Chaldæans, seemed to be a new and promising centre for the remnant of Judah. This hope, alas! came to nothing in a few weeks. Gedaliah was assassinated in his palace at Mizpah, where Jeremiah also had settled, by a malcontent Jewish noble, Ishmael, who was instigated to

the crime by the Ammonites (xl. 7 ff., xli. 1 ff.). This Ishmael, who intended to carry away the defenceless dwellers in Mizpah as a rich prize to Ammon, was indeed compelled to relinquish his booty and to take to flight before the Jewish forces which hurried up. But a general panic seized those who were left. What was to become of them, if the Chaldæans came to take revenge for the murder of their deputy? It was decided not to wait for this, but to migrate at once to Egypt, if possible, with the entire remnant of the nation found in the country, so as to be safe from the dreaded Chaldæans. In the camp at Bethlehem, where the people assembled before departing, Jeremiah was asked for a divine oracle on the question (xlii. 1 ff.). His answer, ten days later, was a complete prohibition of this migration-scheme, and an exhortation to remain in the land in obedience to the Lord. But the leaders adhered to their plan; the fear of the Chaldæans was universal; and thus the prophet was obliged here also to see his good advice, which was really God's advice to his people, rejected under futile pretexts and suspicions (xliii. 1 ff.). The departure took place; Jeremiah also was forced to join in it; they came to the city of Tahpanhes = Daphne, in Lower Egypt.

That God spoke to him and through him even there on foreign soil among a fragment of his people, scattered and rejected of God, is proved first by xliii. 8–13, and again by his last testimony (ch. xliv.) uttered several years afterwards (yet before 570 B.C.). If the prophet was about twenty years old on his call in the thirteenth reign of Josiah (about 628), he had now reached the advanced age of from seventy to eighty years. He probably died not long afterwards in Egypt. The patristic story, that he was stoned by his own people at Daphne (Hieron. *Adv. Jovin.* ii. 37; Tertull. *Contra Gnost.* c. 8; Pseudepiphanius, *De Proph.* c. 8; Dorotheus, p. 146; Isidorus, *Ort. et Obit. Patr.* c. 38), is unattested; and so is the Rabbinical one, that he was taken to Babylon along with

Baruch by Nebuchadnezzar on the conquest of Egypt, and died there (*Seder Olam rabba*, c. 26); or the other, that he returned to Judæa (Rashi on Jer. xliv. 14). His grave was afterwards shown at Daphne or in Cairo. The extraordinary affection with which his memory was cherished among the people, is shown by the legendary embellishments of his life, *e.g.* 2 Macc. ii. 1 ff., and references to him like 2 Macc. xv. 12–16, as well as by his identification with his nation's most glorious hopes. Cf. Matt. xvi. 14.

III. JEREMIAH'S PERSONAL CHARACTERISTICS.

The personality of Jeremiah looks out on us from his book in more individual distinctness than that of any other prophet. Not only are his life-incidents, interwoven as they are most closely with his long prophetic work, more fully recorded than is the case in similar books; even in Jeremiah's discourses his personal, subjective feelings come far more to the front than in an Isaiah or Ezekiel. He reveals himself in these as a soul of gentle nature, yielding, tender-hearted, affectionate, with almost a woman's thirst for love, with which certainly the iron, unbending firmness and immovable power of resistance belonging to him in his prophetic sphere are in strange contrast. There were in him two different, widely diverging potencies,—the human flesh in its weakness, yet with all its lawful generous impulses, and the Divine Spirit with its boundless strength. Though the former was thoroughly subject to the latter, it suffered, sighed, bled under the heavy, almost intolerable burden laid upon it by God's Spirit and word. No doubt the youth received the divine revelations with delighted eagerness (xv. 16); but it went hard with him to be obliged to renounce every joy of youth on account of the "hand of the Lord" that came upon him, and to be obliged to experience and proclaim to his people nothing but wrath, ruin, woe! How utterly all this cut across his natural

inclination (xv. 17 f.)! Moreover, the office of this witness of Yahveh was in itself highly tragical; he had to preach repentance to a people unfaithful to its God, while knowing that this final call to salvation would pass away unheeded. He had to picture to the nation and its God-forgetting leaders the terrible danger accruing to it from its guilt, and he was not understood, because no one wished to understand him. "No more apt motto could be prefixed to the Book of Jeremiah than the sorrowful saying of Jesus: *οὐκ ἠθελήσατε* (Luke xiii. 34), or *νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου* (Luke xix. 42)," Delitzsch, *Messianic Prophecy*. Thus he himself suffered most under the disobedience of the nation which he loved, without being able to save it. And at the same time, he, the warmest, noblest friend of his country, was forced to let himself be counted among traitors, as though in league with the enemy! And yet it was God's inspiration that compelled him again and again to beat down without mercy every deceitful hope to which sinking courage strove to cling; not cowardice but courage made him dissuade those eager for war; not treachery but love for people and city made him enjoin submission to the conqueror chosen of God. If such a position—in some respects like the one forced on Hosea in the last days of the northern kingdom—would have been terribly hard for any one, for the deeply sensitive Jeremiah who felt the wounds of his nation as his own, it was almost crushing! That he who interceded with priestly heart for Judah saw himself rejected in his constant intercession before God's throne (vii. 16, xi. 14, xiv. 11, xviii. 20), that he who consumed himself for the salvation of his country and strove only to avert the ruin threatened by God, had to listen to the bitterest suspicions and revilings (ix. 1 ff., xii. 5 f., xv. 10, xvii. 14–18, xviii. 23, etc.), often brought him to despair; nor does he restrain his feelings. Nothing can again cheer him and heal his inner wounds (viii. 18, 21); he wishes he could dissolve in tears for his poor people (ix. 1, xiii. 17); he

would fain dwell alone in the wilderness to escape the wickedness of his surroundings (ix. 2); he wishes God had never persuaded him to enter His service, since God's words make him reel like wine (xxiii. 9) and burn in him like fire, when he would suppress them (xx. 7 ff.). Yea, in this conflict between his heart of human feeling and God's inexorable word he wishes he had never been born (xv. 10, xx. 14–18), like Job, iii. 1 ff. But just because what the Lord announces to him is so contrary and painful to his natural feelings and wishes, he is so certain that a stronger one has come upon him; and he opposes with invincible certainty of triumph the false prophets, who publish the flattering dreams of their own heart as revelations from above. Over against all outward attacks he stands as an iron pillar and brazen wall (i. 18, xv. 20), whilst inwardly mourning the ruin of Judah and Jerusalem as none else does.

As well in the occasional murmurings and outbreaks of despair, related in xv. 19 and elsewhere as faults of human weakness in the prophet, as in the imprecations on his enemies and persecutors, which Jeremiah now and then utters less from prophetic authority than from excitement of spirit (xi. 20, xv. 15, xvii. 18, xviii. 21–23), we see indeed the vast distance between this sufferer and his New Testament antitype, the Son of man, who, bearing in love a far heavier burden of sins of others, murmured not and threatened not, when misunderstood and persecuted still more grievously. But among the prophetic forerunners of this greatest Sufferer, Jeremiah stands first, not only on account of his discourse and teaching, but especially on account of his life and suffering. And that he even inspired his contemporaries, to whom he was so unwelcome a messenger and so inconvenient a witness, with high esteem, nay, divine reverence, is sufficiently shown by the circumstance that King Zedekiah, despite his constant disregard of the prophet's message, again and again sent for him to learn God's will from him, and even after the

fall of Jerusalem the leaders of the people wished to have his consent to their scheme of migrating to Egypt; and when, on the contrary, Jeremiah solemnly advised them against this project, they carried the aged prophet himself with them to that country, like a palladium, to ensure the welfare of the nation! If further proof were needed of Jeremiah's genuine, unselfish, and absolute devotion to his people, it would be found in the Lamentations, which we have good grounds, according to tradition, for ascribing to him (Herzog, vii. p. 527 ff.). There, where he appears not as God's prophetic representative, but as a mournful singer, pouring out his people's complaints to God, he is able at last to give free course to his inmost human feeling, which he had long enough suppressed by force, if he could not shake it off.

IV. CONTENTS OF JEREMIAH'S PROPHECY.

As is already evident from Jeremiah's call, ch. i., his special mission was to warn his nation of *judgment*. But the reason of this judgment was the terrible guilt with which the nation had long been burdened. By way of example, the prophet constantly mentions in the first line idolatry, falling away from the true God, Yahveh, to other gods like Baal, Moloch, the Queen of Heaven, etc., even literal image-worship. This accusation runs like a dark thread through Jeremiah's addresses from the first (ch. ii.) to the last one (ch. xliv.). Idolatry is the main evil; on account of this deadly sin judgment is coming on the nation, i. 16, ii. 5, 8, 11, 13, 20, 23, 27 f. (cf. xi. 13), iii. 1 ff., 6, 9, 13, v. 7, 19, vii. 18 f., ix. 14, x. 2 ff., xi. 10 ff., 17, xii. 16, xiii. 10, 27, xv. 4, xvi. 11, 19 f., xvii. 2, xviii. 15, xix. 4, 13, xxxii. 29, 34 f., xliv. 8, 15, 17 ff. It is clear from these passages (and the writings of Amos, Hosea, Isaiah *et al.* confirm) that hill-worship in particular, *i.e.* the cultus practised outside Jerusalem in consecrated places, fostered heathenism, and, from the Mosaic-

prophetic point of view, had to be condemned as a dallying with strange gods. But not merely were there ambiguous cults, but also glaring heathen ones, and that in the close vicinity of Jerusalem, where, in the vale of Hinnom in the place Tophet, at least until the reformation of Josiah, children were sacrificed in honour of Baal-Moloch, vii. 31, xix. 5, xxxii. 35, and heathen idols stood even in the temple itself, xxxii. 34. Baal is especially mentioned as the heathen deity, standing in this sense almost appellatively (sing. and plur.), because he was the supreme Semitic god, the universal deity, of whom Moloch *et al.* were special forms; also the "Queen of Heaven," vii. 18 (see there), xliv. 19.

These heathen abominations were introduced into the land principally by King Manasseh, who had shed the blood of the Lord's faithful confessors and prophets, 2 Kings xxi. 1 ff., 16, which heavy guilt was still cleaving to the land, Jer. xv. 4, 2 Kings xxiii. 26, when the worst abuses were abolished at a stroke by Josiah. Because the nation had not really turned away in heart from its heathen ways, perpetually falling back into them, before God it stood guilty of all the apostasy into which it had fallen since the days of Moses, ii. 5 ff., 9 ff., iii. 25 ff., xi. 7 f., xiv. 20, xv. 4, xvi. 11 f. Thus the prophet is familiar with the idea of an inherited burden of sin, which the present generation must perforce carry, and in this he is in full harmony with Lam. v. 7; only he points out plainly enough that the generation of to-day has not to expiate its fathers' guilt apart from its own (cf. especially xvi. 11 f.), which again the singer of Lam. v. 16, 21 knows quite well, and does not fail to notice. Jer. xxxi. 29 f., however, speaks not of a present, but a future experience.

But if, according to Jeremiah, the nation's entire corruption was rooted in its unfaithfulness to Yahveh, this led at once to all manner of unrighteousness and immorality, against which the prophet has also unceasingly to bear witness, v. 1 ff., 7 f., 6 ff., vi. 7, 13, vii. 5 f., 9, ix. 2–6, 8, xvii. 9 ff., xxi. 12,

xxii. 13 ff., xxiii. 10, xxix. 23 *et al.* From this it follow that with the fear of the true God reverence for His holy la also vanished, and heathen profligacy broke in. The gre laws of chastity, honesty, righteousness (*e.g.* in administerin justice) were neglected among high and low, even amon priests and prophets, who, instead of being organs of th divine Torah, as to the majority of them, followed the spiri of the age, countenanced worldly power, and thirsted afte mammon. Hence they were utterly incapable of raising t nation morally. Where attempts were made at repentan and amendment, they remained ineffectual beginnings.

The punitive judgment which Jeremiah has to announce i mainly of a political kind. He takes occasion, indeed, t point out to the people God's retributive hand in barrenne drought, etc. (v. 24, xiv. 1 ff.). But the chief judgme which he announces from the first is one which forei nations will inflict on Judah and Jerusalem, such as t Assyrians inflicted on Israel and Samaria. From the intr ductory vision onward, a power from the north is described a the executor of judgment; and the earlier discourses, up t ch. xxv., in the fourth year of Jehoiakim, speaking generall do not go beyond this mysterious, indefinite descriptio i. 13 ff., iii. 18, iv. 6 f., 13 ff. (cf. v. 15 ff., vi. 3 ff.), vi. 22 f viii. 16, x. 22, xiii. 20 (cf. xvi. 15, xxiii. 8). On the oth hand, from xxv. 9 onward Nebuchadnezzar appears specifica as God's instrument in punishing Judah and the heath world. Now it seems strange that he at last emerges as t "northern" foe, whereas Babylon lies south-east of Palestin Some, therefore, have suggested the Scythians, who have bee recognised in the description of the approaching foe, ch. iv.–v According to Herod. i. 103 ff., these Scythians, after conque ing Media, also overran Asia Minor and penetrated as far a Egypt. In doing so they passed through Beth-Shan (hen called Scythopolis) to the coast, and then through Philistia thus touching on Judæa (Maspero, *Geschichte d. morgenl*

ölker, p. 468 ff.). This invasion, however, seems to have
en place several years before the call of Jeremiah. It is
certainly wrong to think that the prophet originally
erstood the Scythians by that northern foe. Apart from
consideration that particular features like the war-chariots
13) do not suit them, the prophet speaks from the first
a deportation of his people to that northern land (iii. 18,
19), whereas he could not for a moment think that the
ythians would carry such an exile into effect. Neverthe-
s we do not deny the influence of the appearance of those
ld horsemen upon Jeremiah's vision in a formal respect, as
v. 15 ff., vi. 3 ff., 22 ff. How great was the impression
ade upon the Jews by those hitherto unknown marauding
d warlike hosts is shown by Ezekiel's vision of Gog in the
d of Magog, ch. xxxviii. 39 (Herzog, v. p. 263 f.). More-
r, the great empires of Asia—Assyria, Babylon, and Persia
always had peoples of this kind among their vassals and
xiliaries. Jeremiah may therefore have those powers in
nd and yet employ the Scythians, who were regarded by
n and his contemporaries with terror. At all events it is
ar that the prophet in naming, from the fourth year of
hoiakim (or, after the battle of Carchemish), in the most
finite way, the Babylonians under Nebuchadnezzar as the
enging foes, by no means intended to make any change in
previous prophecy, but to continue it in direct line. He
v also represents the enemy as coming from the north and
rying away Judah into that region (xxxi. 8). In order to
derstand this view, we must remember—(1) that the Baby-
ians did in fact advance into the country from the north;
) that, as the heirs of the Assyrian empire, they belonged,
the eyes of the Jews, to the group of northern nations.
hus the only question is, whether Jeremiah, up to the time
hen Nebuchadnezzar entered on the scene, really thought of
one nation of this group (Nägelsbach), or, as ancient writers
ink, from the first understood the Chaldæans by the northern

peoples. We think that revelation at first showed him th nation, in an indefinite way, as one coming from the nor but on reflection he could scarcely be doubtful at once tha was Babylon, already contemplated in this character by Isa (xxxix. 6) as well as Micah (iv. 10), and presently Habakkuk, that would carry this work of the Lord into eff

In this preaching of judgment Jeremiah stands continua in the strongest antagonism, first, to the priesthood, wh chief interest lay in turning the theocracy to outward pro and to whom, therefore, the unbroken continuance of t temple in Jerusalem was the first article of faith; and, second to the prophetic body which stood in close union with th priesthood, and which was always ready by encouragi oracles and dreams to heighten confidence in God's city a state, and to conjure away gathering storms by their confid language. Superficial optimism, therefore, is the constant s of these opponents of the prophet. See respecting the pries ii. 8, 26, v. 31, vi. 13, viii. 1, 10, xiii. 13, xiv. 18, xviii. 1 xix. 1, xx. 1, xxiii. 11, xxvi. 7 ff., xxvii. 16 (xxix. 25 f xxxi. 14, xxxii. 32, xxxiii. 21, xxxiv. 19 (xxxvii. 3). Respe ing the prophets: ii. 8, 26, vi. 13 ff., viii. 1, 10, xiii. 13, x 13 ff., 18, xviii. 18, xxiii. 9–32, 33–40, xxvi. 7 ff., xxvi. 2 xxvii. 9, 14, 16, xxix. 21, 31, xxxii. 32, xxxvii. 19.

In contrast with these false prophets, who hoped to able easily to patch up the hurts of the nation, Jeremi announced from the beginning a complete destruction of southern kingdom, like the destruction inflicted by Assyrians on the northern one. The city will be taken a destroyed. The people will be carried away, iii. 18, v. 1 ix. 15 f., xii. 14 f., xiii. 1 ff., 19, xv. 2, xvii. 3 f., xx. 4 xxi. 7, xxii. 26 f. (against Jehoiachin, etc.). According xxv. 11 (belonging to the year when Babylon's suzeraint began), the Babylonian dominion is to last seventy years; also xxix. 10. Thus the time of the bondage also is limite several of the passages referred to above speaking already

eturn from exile. According to chs. l.–li., Israel's redemp- is closely connected with Babylon's fall. This conclusion ws that the prophet with all his sad moods did not despair od's dealings with His people. The nearer the judgment oached, and the more widely its terrors were felt, the scope Jeremiah was able to give to the promise. In his and earliest days, indeed, it was not wholly wanting 14 ff., xii. 14 ff., xvi. 14 f.); but especially during the iod of heaviest tribulation under Zedekiah, whilst Jerusalem s beleaguered, Jeremiah was permitted gloriously to unfold programme of deliverance, xxiii. 1 ff., xxiv. 6 ff., xlvii. 27 f., l in his book of consolation, chs. xxx.–xxxiii.

It was the outward downfall of the theocracy, so painfully by Israel and partly brought about by it, that gave the p-thoughted seer an insight into the profound inwardness he divine will such as scarcely any one else had. His phecies are just as much distinguished by such inwardness his minatory discourses condemn to destruction the outward m of the theocracy. The outward covenant-sign of circum- on does not ensure God's goodwill to the Israelite (iv. 4, 0, ix. 26), unless an inward circumcision (of the ears) esent. The outward temple, built of stone, is no pledge vine protection, as many have falsely dreamt since Isaiah's ; on the contrary, this temple, perverted into an asylum hiding-place of presumptuous sin, calls forth God's judg- nt. See the temple discourse, ch. vii. ff., especially vii. 0 ff., xi. 15, xvii. 3, xxvi. 6, 9, 12, xxvii. 16. In the same confidence, based on outward sacrificial worship, is vain; Lord can take no delight in such ceremonial matters, vi. 20, 21 ff., xi. 15, xiv. 12. Not that the prophet regarded sacrificial ritual as in itself displeasing to God (see, on the trary, the enforcing of the Sabbath-commandment, xvii. ff., 26, xxxiii. 18, and cf. vi. 20 and vii. 22 f.), but with- a corresponding spirit the ritual observance has no sort value. Nor does the divine Torah and legal erudition, on

which many greatly prided themselves, impart divine ill
nation; for the Torah is often falsified by those who pro
to know it (viii. 8), even as ostensibly prophetic teach
often falsely bears this name. Thus the goal of Jeremi
prophecy is a thoroughly inward and genuine union betw
God and the nation. Then even the ancient ark of
covenant, hitherto the outward medium and symbol of G
spiritual presence, will be wanting (iii. 16); but the law
the Lord will no longer be an outward one, written on tab
of stone and standing over against the nation, but will
written in its heart (xxxi. 31 ff., cf. xxxii. 40). Thus t
Lord will not abolish the covenant once made with Israel a
David, but will give it a far more glorious form, xxxiii. 20–2
But the Messianic glory is painted here in much less det
than in Isaiah or Ezekiel; only certain keynotes are stru
like "the Lord our Righteousness" (xxiii. 6, xxxiii. 16), or
mysterious saying (xxxi. 22); but these leading chords
capable of an inexhaustibly rich development.

V. FORM OF JEREMIAH'S PROPHECY.

As concerns the form of these prophecies, visions in
strict sense occur, even symbolical ones, i. 11, 13, xxiv.
again symbolical actions especially, xiii. 1 ff., xix. 1
xxvii. 2 ff., xxviii. 10 ff., 12 ff., xliii. 8 ff., li. 63 f.; in xv
2 ff., the spectacle of the potter and his work serves as a sy
bolical phenomenon; the object is by this means to impr
a certain truth, not merely on the seer, but especially on
hearers. Jeremiah is fond of uniting figure and word-pl
cf. i. 11 f., xix. 1, 7; in the same way a symbolical maxi
appealing to reflection, is prefixed (xxii. 12, xxxi. 22). I
presents a living example in order to inspire shame in xxx
1 ff. All these figures, however, are simple, unadorned; ju
so the symbolical actions are plain, almost sordid. Jeremiah
chief strength clearly lies in speech; his words are certain

charged with all the force of a personality penetrated
Spirit of the Lord. The style, it is true, is not the
rse style of an Isaiah; it seldom surprises by bold
brief apostrophes, as in the case of Amos, or so
in Hosea; the flow of discourse is broad, lucid,
movement often halting, slow, and monotonous.
ot merely arises from the late, reflective times of
but has its chief ground in the subject of which he
ak, and in the mood filling him. He is not lacking
inspiration and original talent. In prophecies
g foreign nations, a bright, vivid, fiery tone often
but where Jeremiah is speaking to his own people, it
he were forbidden by deep earnestness, by inevitable
oly, from adorning himself with gay figures or striking
s. And like the rhythm of the clauses, so also the
guage is marked by a certain looseness; to the Aramaisms
Knobel, *Jeremias Chaldaizans*, 1831; Zimmer, *Aramaismi*
miani, i., Halle 1880) occasional negligences are to be
ed. Jerome remarks in *Prol. ad Jer.*: "Jeremias propheta
none quidem apud Hebræos Isaia et Osea et quibusdam
s prophetis videtur esse rusticior, sed sensibus par est." It
n harmony with the gentleness and flexibleness of this
phet, and also with his task of summing up and closing the
hole series of prophets, that Jeremiah is specially fond of
suming former divine messages and blending them with his
vn words, not without impressing on them also his own indi-
luality. Even where he repeats his own oracles, as is not
dom the case, it is generally done with slight variations.

Thus in Jeremiah's book the impetuous torrents, gushing
rth at the bidding of the ancient prophets, have blended
to a placid sea crossed only by gentle currents and offering
polished mirror; but from its surface the sad image of his
ne looks out on us: a devastated land, the heaven above it
ng with blackness, through whose murky night only a
range gleam bursts now and then, illumining on the farthest

horizon a glorified city, over which is written in letters of flame: The Lord our Righteousness!

VI. JEREMIAH'S BOOK.

The first origin of this book is told in xxxvi. 1 ff. According to this account, Jeremiah, in the fourth year of Jehoiakim (after twenty-three years' labour), at God's bidding wrote down all his previous discourses, or had them written down, on a roll. A former recording of the several oracles is not precluded, rather it is quite probable during such a long course of time. Only Jeremiah not merely read such oracles to the scribe Baruch, but gave them a new shape at once. Considering the mode of origin, it cannot seem strange that the division of the several oracles and discourses is not everywhere evident, and they are very differently divided by expositors. After this first roll had been burnt in the fourth year of Jehoiakim, Jeremiah dictated it again, word for word (xxxvi. 28). His remark, ver. 32: "Many similar words were added besides," is perhaps meant to intimate that the collection was gradually enlarged during the further activity of the prophet. Smaller collections with specific contents received into this main book in the course of time, are seen in the Consolation-book, xxx.–xxxiii. (see xxx. 2), and the oracles against Babylon, l., li. (see li. 60).

By this twofold recording under Jehoiakim, the original matter grew into the present book. The recording undoubtedly followed a chronological order, except, indeed, that at the close (xxxvi. 2) discourses against the heathen also were added, which now, leaving out of sight ch. xxv., come at the close of the whole book. Moreover, in the present book the chronological order has been disturbed. Not only before chs. xxx.–xxxvi., but even before ch. xxv. a series of prophecies from Zedekiah's days has been interpolated (xxi. 1 ff., xxiii. 1 ff., xxiv. 1 ff.), which therefore cannot have belonged to the first

on; probably for this reason, that ch. xxv. was regarded as ng to the conclusion referring to the heathen. The pre- ange absence of arrangement is to be further explained, y the fact that afterwards historical narratives (like chs. xxvi., xxxv., xxxvi., etc.) were added, which, as heir contents, should in part have found their place rst book of discourses. Such supplements to the book of discourses are found from ch. xxvi. onward. he special book (chs. xxx.–xxxiii.) gives a connected f discourses proper; then follow oracles bound up ratives (xxxiv.–xxxvi.), and to these the fortunes of het during the siege and after the fall of Jerusalem (xxxvii. ff.). The heading, i. 1–3, applies as far as ix. inclusive; in xl. 1 follows a heading answering prophet's later work; in xlvi. 1, one that comprises the es against the heathen (up to ch. li.). Since Jeremiah, the great catastrophe in which his prophecy was so bly fulfilled, enjoyed several years of leisure in Egypt, e also he had the help of Baruch, it is highly probable he there completed and rounded off his prophetic book. fference is observable between the sections where the het speaks in the first person and those where the writer s of him in the third person and with elaborate descrip- In the former, which are generally the earlier ones, h adhered strictly to the words dictated; in the latter, ling principally historical accounts, he moved more freely. s main part the book seems to have been completed Jeremiah's death, since this event is neither mentioned so much as intimated.

As concerns the genuineness and integrity of the book, it ears almost everywhere the stamp of Jeremiah's literary haracteristics to such a degree, that doubt of its authenticity a whole is out of the question, and at most certain sections ay be distinguished as of another class. The sections ttacked by criticism are: (1) x. 1–16, where the orginality

is in fact doubtful, see on the section; (2) xxv. 11–14 the passage; (3) xxvii. 7, 16–22, attacked without s reason, mainly on account of the LXX, who have here abbreviated; (4) xxxiii. 14–26 the same, see on the (5) xxxix. 1, 2, 4–10 have been inserted; (6) xlvi by some critics to be greatly interpolated, see there l., li., the oracle respecting Babylon, is denied by m Jeremiah's; but in our judgment not on conclusive see after chs. l., li.; (8) ch. lii. is an appendix add strange hand, see after ch. lii.

VII. RELATION OF THE HEBREW TO THE ALEXANDRINE

The Greek-Alexandrine text differs in a remarkabl from the Hebrew-Masoretic text of our book. Ev arrangement of the parts and the order of the chapters partly different, the LXX inserting the oracles respe the heathen, which elsewhere form the conclusion, xxv. 13, and giving them, moreover, in an order altog different from the Hebrew text (xlix. 35 ff., xlvi., l xlvii. 1–7, xlix. 7–22, xlix. 1–5, 28–33, 23–27, xl The text of the LXX also corresponds far less to that Hebrew codex than is the case in other books (except pe Job and Daniel). Generally speaking, the Alexandrin has a much briefer, conciser recension, some 2700 wor about one-eighth of the text) fewer than the Masoretic. this the inference has been drawn that the Greek trans had before them a much more compressed Hebrew fo the book, the original one, out of which the present Hebr text has grown by interpolation and glosses. Of course this supposition there would be strong presumption in rega to variations in favour of the originality of the Greek forn A fact alleged in support is, that the prophet spent the eve ing of his life in Egypt, and perhaps also completed his boo there, so that a more original edition of it might be in circula

hat country than among the Palestinian and Babylonian
Thus the Alexandrine version was preferred to the
Hebrew text by J. D. Michaelis, Movers (*De utriusque
onis Vaticiniorum Jer. Indole et Origine Comm.* 1837),
ette (*Introduction*, from the 6th ed. onward, whereas
sly he ascribed priority to the Masoretic text in the
ay), Hitzig (it is true with frequent preference for
Fr. Bleek (*Einl. ins A. T.*), A. Scholz (*der Mas. Text
LXX = Uebersetzung d. B. Jerem.* 1875), whereas
Schrader, Kuenen give the preference to the Masor.
, while making both say pretty much the same. In
on thereto the critical inferiority and utter untrust-
ess of the LXX as regards this book have been
ingly proved by Kueper, Hävernick, Wichelhaus (*de
Versione Alexandrina*, Halle 1847), Nägelsbach
nd Babylon, p. 86 ff.), Keil, and especially Graf
). Cf. also Ernst Kühl, *Das Verhältniss der Massora
X in Jeremia*, Halle 1882.

omparing the manner of this translator in passages
here can be no serious question of a different reading,
struck at once with the fact, that on any slight
rity of the Hebrew text he easily misunderstands it,
ere no simple meaning occurs to him he corrects the
thout hesitation to get a suitable continuation. In
he must either have used a manuscript specially
, or have read it in a most cursory and superficial
Many of his variants are unquestionably to be ascribed
blunders of a translator little versed in Hebrew, not to
nsion of his codex. In confirmation of this opinion
I only compare passages like the following, which
asily be multiplied tenfold, ii. 2, 19, 20, 23, viii. 6,
7 f., xii. 13, xv. 10, 16, xviii. 14, xx. 11, xxii. 15 f.,

the translator shows himself so indifferent about the
rding of his original, being satisfied with expressing

its general sense, whether in more diffuse or concise f
work is plainly little adapted to give the material of
pendent Hebrew text. Instead of two texts we have
Hebrew recension and an utterly untrustworthy versio
can only serve at best as a secondary or tertiary so
settling the text. For, of course, the inaccuracy of t
does not exclude the supposition, that in some c
correct reading, which the Masor. text may have l
have been preserved there. In the same way the Gr
will be free from later additions which may have g
place in the Masoretic. But just in this respect the
way in which the translator adapts the extent of
course to Hellenistic style, not to the original text, d
create a favourable impression. In his version he o
unmistakeable gaps like ii. 1 f., vii. 2, ix. 16, xvi. 5;
elsewhere, although more rarely, he enlarges in the
gloss (*e.g.* iii. 19, iv. 2, v. 18, vii. 4, 9, viii. 21, xix.
But in most of the cases in which he presents a brief
ing, it is impossible to suppose that a later copyist w
need to make enlargements (see Graf, p. xliii. f.). It
easier to find motives for abbreviation. Thus, th
translator is fond of omitting obscure, unintelligibl
and clauses, or such as tally with the halting style of J
but might seem superfluous and difficult to the H
and further, such verses as were already contained
book; *e.g.* xvii. 1–5*a* is wanting in LXX, partly on
of the difficulty of vv. 1, 2, partly on account of the
tion of xv. 13, 14 in vv. 3, 6. Also where the t
stumbled at the contents, he omitted, as xxxiii. 14–2
also repetitions were to be avoided. Briefly, the m
the abbreviating translator is everywhere not hard
cover; and therefore in reference to this different
the two texts we may not speak of two recensions,
difference is to be put down exclusively or preponde
the account of the free course pursued by the Alexa

Another main point is the different position of the foreign oracles. This position is by no means more original in the LXX. The arrangement of the oracles respecting foreign nations is just as appropriate to the contents in the Masoretic text as in the Alexandrine it is inappropriate. Moreover, the inserting of this group after xxv. 13, cutting ch. xxv. asunder in a clumsy way, is now scarcely defended by any one as original, certain though it is that in the earliest editions of the book most of the oracles respecting foreigners now found at its close must have been found in the immediate neighbourhood of ch. xxv. The oracles in xlvi.–xlix. scarcely stood before ch. xxv., as Ewald would wrongly infer from ch. xxv. "these nations," but rather at the close. (Kühl would insert them after xxv. 29, so that vv. 30–38 would form a "resuming argument.") The LXX were led to their insertion by the words, not wrongly (so also Bleek), taken as heading: *ἃ ἐπροφήτευσε Ἱερ. ἐπὶ τὰ ἔθνη*; but these are a gloss, and apply primarily to the remainder of ch. xxv., see on xxv. 13. This peculiarity, therefore, establishes no claim of the LXX text to pass as an original version on an equal footing with the Masoretic.

The question remains whether the Greek text is superior to the Masoretic in particular details, so that it may be used at least in certain passages for restoring the original text. An affirmative answer may be given. Passages like xi. 15, xxiii. 33 are decisive; here the Greek reading proves itself better in a characteristic way. As by the passages named the actual, although occasional, superiority of the LXX text is proved, so also passages like viii. 3, ix. 21 (in both cases words to be erased after LXX), xiv. 4, xvii. 19, xli. 9, xlii. 1, xlvi. 17, may be safely corrected. Only the authority of that translation is never a sufficient ground for altering the text, unless its character or contents imperatively demand a change.

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The Text of Jeremiah; A Critical Investigation of the Greek and Hebrew. With the Variations in the LXX. re-translated into the Original and Explained. By G. C. Workman, M.A. T. & T. Clark.

SECTION I.

JEREMIAH'S CALL TO THE PROPHETIC OFFICE, CH. I.

I. 1. *The discourses of Jeremiah,* the son of Hilkiah, of the priests at Anathoth in the land of Benjamin, 2. to whom the word of Yahveh came in the days of Josiah, the son of Amon, king of Judah, in the thirteenth year of his reign, 3. and came in the days of Jehoiakim, the son of Josiah, king of Judah, until the end of the eleventh year of Zedekiah, son of Josiah, king of Judah, until the captivity of Jerusalem in the fifth month.

4. And the word of Yahveh came to me thus: 5. Before I formed thee in the belly I knew thee, and before thou camest forth from the womb I sanctified thee; I have appointed thee a *prophet* to the nations. 6. Then I said: Ah, my Lord, Yahveh, behold, I cannot speak; for I am a

CHAPTER I.

Vv. 1–3. Heading, see p. 23. On the prophet's name and descent, as well as on the three kings mentioned, see p. 1. Jehoahaz and Jehoiachin are omitted, because they only reigned three months each, 2 Kings xxiii. 31, xxiv. 8. In the same way the prophet's labour after the destruction of the kingdom of Judah (chs. xl.–xlv., etc.) is not taken into account, because with that event, concluding the Jewish era, Jeremiah's labour for the whole people also ceased, and the later discourses are more supplementary in character, and perhaps were added as an appendix to the book. Cf. on xl. 1. Ver. 3. עַד־תֹּם until and inclusive of the eleventh year, which certainly, as we are afterwards reminded, was not completed, lii. 12, 27. Ver. 4 falls, of course, in the thirteenth year of Josiah; cf. xxv. 3. Observe in הָיָה אֶל the objective character of the prophecy. Ver. 5. Kethib, probably אֲצוּרֵךְ from יָצַר=צוּר, to form (1 Kings vii. 15); Keri, from imperf. יִצֹּר. Ver. 6. נַעַר, LXX νεώτερος, too young. Cf. 2 Chron. xxxiv. 3 of Josiah in his sixteenth year. Jeremiah

youth. 7. Then Yahveh said to me: Say not, "I am a youth;" for to whomsoever I shall send thee thou shalt go, and whatsoever I command thee thou shalt speak. 8. Be not afraid of them, for I am with thee to deliver thee, says Yahveh. 9. Then Yahveh stretched out His hand and touched my mouth, and Yahveh said to me: Behold, I have put my words in thy mouth. 10. Behold, I have set thee this day over the nations and over the kingdoms to pluck up and to pull down, and to destroy and to demolish, to build and to plant.

11. Then the word of Yahveh came to me thus: What seest thou, Jeremiah? And I said: I see an *almond-rod*. 12. Then Yahveh said to me: Thou hast rightly seen; for I will watch over my word to perform it.

13. And the word of Yahveh came to me the second time

may have been twenty years old. Ver. 7. עַל־כֹּל, LXX πρὸς πάντας, not directly hostile, but = אֶל. Ver. 9. נתתי and הפקדתי, ver. 10, perfects of the completed act as in covenants, etc., with secondary idea of firm assurance (Ges. § 126. 3*c*; Eng. ed. § 124): I herewith put. Ver. 10. הפקדתיך, Hiphil, to appoint as פָּקִיד, overseer. The prophet is to use God's word as a power to chastise and bless. Observe the energy of that word: he that utters it destroys or builds therewith; cf. v. 14. נתש (opposite of נטע, cf. xxiv. 6), to pluck up, of plants; applied to nations (Deut. xxix. 27): to drive them out of the country, in which they are rooted. נתץ, to pull down, like הרס of buildings, statues, and the like (opposite of בנה). Exceptionally dagesh lene is wanting, for לנתוש ולנתוץ, Ges. § 45. 2. Ver. 11. שָׁקֵד, watchful (from שָׁקַד), the almond-tree is so called because it blossoms first, waking up from its winter-sleep (Pliny, *Hist. Nat.* xvi. 42). Hence a rod or branch of this tree appears here as a half-linguistic, half-figurative symbol (cf. xix. 1, 7) of the restless vigilance with which the Lord will carry on the fulfilment of His word, as ver. 12 explains; cf. *invigilare alicui rei*. The linguistic allusion cannot be rendered, since "Wachholder" =juniper (Ewald), gives the word-play but not the right figure. Ver. 12. היטבת, Ges. § 142. 2; Eng. § 139. Ver. 13. A caldron *kindled* (Job xli. 12), *i.e.* one around which the flame is already kindled, so that the boiling contents soon run over. The caldron (of metal, after Ezek. xxiv. 11) is not Judah = Jerusalem (as in Ezek. xxiv. 3 ff.), but the hostile power from the

thus: What seest thou? And I said: I see a *caldron kindled*, and it looks from the north. 14. Then Yahveh said to me: From the north calamity shall break forth over all the inhabitants of the land. 15. For, behold, I summon all the tribes of the kingdoms of the north, says Yahveh, and they shall come and set every one his throne at the entrance of the gates of Jerusalem, and against all its walls round about, and against all the cities of Judah. 16. And I will utter my judgments over them because of all their wickedness, in that they have forsaken me and burnt incense to other gods, and worshipped the works of their own hands. 17. *Thou* then gird thy loins and arise and speak to them all that I command thee. Quail not before them, lest I make thee quail before them. 18. But *I*, behold, I have this day made thee a fortified city and an iron pillar and brasen walls

north, after ver. 14. Thus "its front is from the north" indicates the direction from which the danger threatens, cf. vi. 1. צפונה, side towards the north = north side, as in ver. 15 with weakened ה— of the direction, essentially = צפון, Ges. § 88. 2*b*; Eng. § 88. Among the Arabs also boiling vessels are not seldom a symbol of the breaking out of war. Ver. 14. תפתח, will be let loose. Such conjectures as תִּפָּח, etc. (cf. LXX ἐκκαυθήσεται), would give a play of words with נָפוּחַ, but are not necessary. Ver. 15. צפונה, see on ver. 13. To *set down the chair* = to prepare to hold judgment (Ps. cxxii. 5). This, so to speak, is done by the besiegers; they pass judgment on the city lying at their feet; but according to ver. 16 the proper Judge is the Lord. The reference is not to the usual judgment-place *within* the gate (Hitz., Cheyne), as though the walls had already fallen, which the next words refute (cf. iv. 16 f.); but פתח means, as in xix. 2 and usually, the place *outside* the gate. Ver. 16. דבר משפטים את, peculiar to Jer. iv. 12, xii. 1, xxxix. 5, lii. 9; 2 Kings xxv. 6; אותם for אֹתָם. Jeremiah often uses the former for the latter form, Ges. § 103. 1. a. 1; Eng. § 101. קטר may signify: to offer incense or burnt-sacrifice, Herzog, xii. 484; here embraces both; the two were often united. Piel is always used of illegal sacrifices. Ver. 17. Cf. ver. 7 f. תֵּחַת, Niph. (of חתת) to be dismayed; Niph. הֵחַת, to put into this state. If the prophet is unbelievingly afraid of them, God will leave him to himself. Ver. 18. ואני corresponds to ואתה above: if he boldly does his part, the

against the whole land: the kings of Judah, its princes, its priests and the people of the land. 19. And they shall fight against thee, but shall not overpower thee; for I am with thee, says Yahveh, to deliver thee.

Lord will do His. עַל in hostile sense: against the whole land. לְ specializes further: in relation to the different classes with which he will have to do. The plural חמות, *mœnia*, applies to the entire circuit of the walls; the sing. is found in the parallel passage, xv. 20. Ver. 19*b* = 8*b*.

EXPOSITION.

Contents of ch. i. On the general heading of the book, i. 1–3, which may be Baruch's, follows by way of introduction the account of Jeremiah's call to be a prophet in his own words, i. 4–19. The proper call and instating in the office (vv. 4–10) is accompanied by two visions bearing closely on Jeremiah's work (vv. 11–16), and concluded by an encouraging confirmation of the divine promise.

Ver. 5. The more painful the opposition in which Jeremiah found himself involved as God's seer and spokesman (*Nabi*), the more needful it was for him to know from the first that a divinely-created harmony existed between his person and his office, his calling having been present to God's thought before he himself existed, and therefore determined the latter in its very origin. Even then God knew him (*i.e.* discerned his individual character and made it His own, God's *πρόγνωσις* of man being at once receptive and determining), and sanctified him, *i.e.* set him apart to the service which he was to perform, not only in Israel-Judah, but among the nations, as a prophet whose word was of universal significance. Cf. ver. 10, xxv. 17–26, xlvi.–li.

Ver. 6. The called one at once feels the heavy responsibility laid upon him. In contrast with false prophets, who rush uncalled into this honourable office, he struggles against it and appeals like Moses (Ex. iii. 11, iv. 10, 13) to his unfitness, which he justifies by his youthful inexperience. But

the Lord does not accept his urgent request to be relieved from the burden, and silences his objection by reminding him, that as prophet he has not to decide what he will say, but will receive from Himself the matter and aim of his message as well as all needful protection, ver. 7 f. Thus he is overcome by God, cf. xx. 7. The touching of his mouth by the Lord's hand, ver. 9, forms the answer to Jeremiah's complaint, ver. 7, just as Isa. vi. 6 f. does to the complaint of Isaiah, vi. 5. Here as there we must not suppose a mere poetical draping of inward transactions, but an actual event, although in vision. Jeremiah learnt, as he was told, that he was entrusted with a divine message. The effect of the message is described (ver. 10) by two pairs of words as destructive, and then by one pair as edifying, because for the most part and at first his message was to be of this nature, before there could be any question of salutary edifying. This also is the gist of the two visions, ver. 11 f., which set forth two peculiarities of Jeremiah's prophecy: the almond-rod in token that in this prophet fulfilment will follow close on the prophecy, and the seething caldron, the symbol of a hostile martial power, here described as yet indefinitely as a northern one. See Introd. p. 16. This menace of judgment runs without break through Jeremiah's discourses up to the time of fulfilment; the reasons for this are amply explained, ver. 16. After these hints about the future subject of his prophecies, the Lord again exhorts him to act boldly, since he would be lost without such courage (ver. 17), while in God's strength he will be able to defy the whole land with all its powers. The figures, ver. 18 (cf. Ezek. iii. 8 f.), set off the unyielding, unconquerable firmness peculiar to Jeremiah as the divinely sent and equipped prophet, in strong contrast with the gentleness and tenderness of his disposition. As man he melts in tears and pines away in sympathy; as the bearer of God's word he is firm and hard like pillar and wall, on which the storm of a nation's wrath breaks in vain.

SECTION II.

First Threatening Discourse, Ch. ii. 1–iii. 5.

II. 1. And the word of Yahveh came to me as follows: 2. Go and preach in the ears of Jerusalem, saying: Thus speaks Yahveh: I bear in mind for thee the favour of thy youth, the love of thy betrothal, when thou walkedst after me in the wilderness, in a land not sown. 3. Israel was sanctified to the Lord, his first-fruit produce: All who consume him shall suffer punishment, evil comes upon them, says Yahveh. 4. Hear ye Yahveh's word, O house of Jacob, and all ye tribes of the house of Israel! 5. Thus says Yahveh: What wrong, pray, did your fathers find in me, that they went far from me and walked after emptiness, and

Chapter II.

Ver. 2. The *favour* or friendliness and *love* is, of course, that of the nation towards God, not conversely. Ver. 3. קדש ישראל (without הָיָה) tells not merely of something done once, but reminds of the divine purpose whose fulfilment ran through history, and had not altogether ceased then (xii. 14), and will again take full effect when Israel again becomes God's people (xxx. 16, li. 5). The element in the nation's holiness (Ex. xix. 6; Deut. vii. 6, xiv. 2, xxvi. 19), here coming specially to notice, is inviolableness. Whoever attacks it becomes guilty before the Lord, and will taste His displeasure. For he attacks God's property, His first-fruit produce (genit. appos.), *i.e.* the first-fruit of the nations (cf. xxxi. 7 and Amos vi. 1, where certainly the title is ironical), the Lord's revenue or property, as the first-fruits of field produce are not to be enjoyed in profane manner, and especially not to be eaten by foreigners, Ex. xxiii. 19; Num. xviii. 12 f.; Lev. xxii. 10, 13. Any one who ate them by oversight had to pay a fine, Lev. v. 14 ff., xxii. 14 ff. Ver. 5. הבל, empty breath, nothingness; a nickname used by Jeremiah for idols, which are described in ver. 8 by לא יועילו; also

became empty? 6. And they did not consider: Where is Yahveh, who brought us up out of the land of Egypt, who led us in the wilderness, in a land of deserts and pits, in a land of drought and deadly darkness, through which no one passes, and where no one dwells? 7. And I brought you to a land of orchards, to eat its fruit and its good; then you came and defiled my land, and made my inheritance an abomination. 8. The priests asked not: Where is Yahveh? and they that handle the law knew me not, and the shepherds did me outrage, and the prophets prophesied through Baal, and ran after those who profit not. 9. Therefore I will yet reckon with you, says Yahveh; and with your children's children I will reckon. 10. For go to the isles of the Chittim and see, and send to Kedar and inquire diligently, and see whether any-

plur. viii. 19, xiv. 22, as already Deut. xxxii. 21. In general this first discourse evidently points to the song, Deut. xxxii. Cf. עוֹל, Deut. xxxii. 4.—Man becomes like his god (cf. Rom. i. 21 f.): they became themselves vain, untrue, unstable in their spirit and walk, fears and hopes. Cf. xxiii. 16; 1 Kings xvii. 5. Ver. 6. Poetical description of the wilderness as a terrible land, in which they had enjoyed God's help in a glorious manner. Land of gloom (צַלְמָוֶת), because darkening the eye with pain and weakness, or according to the certainly ancient Masoretic pointing: "land of the shadow of death." Ver. 8. *The handlers of the law*, they who should handle it, which was part of the office of the priests and Levites (cf. viii. 8, xviii. 18; Deut. xvii. 9–11, xxxiii. 10), knew me not, and were therefore unfit for the office. For it needs knowledge of God and fellowship with Him to be able constantly to draw from the law-book and rightly to apply the real Torah, instruction in the divine will.—לֹא יוֹעִלוּ as in ver. 11, used with preposition and therefore substantivally: being incapable of action, and so useless. Ver. 9. This sin is unexpiated and will remain so. This presupposes that the backsliding itself has not ceased, amendment has begun in appearance only; cf. Ex. xx. 5. Ver. 10. The *Chittim*, properly the inhabitants of the island כִּתִּים, Cyprus (cf. the Phœnician colony Κίτιον there): and then more generally, as this passage shows, the inhabitants of the western islands and coasts. Alongside these stand, also by way of example, the sons of *Kedar* (son of Ishmael, Gen. xxv. 13) dwelling in the east, an Arabian tribe; this also had become a general name for the Arabs of the desert.—חִנּוּ, Aramaic

thing like this has happened: 11. whether a nation has changed its gods, which yet are no gods, but my people has changed its glory for that which profits not! 12. Be astonished, ye heavens, at this, and shudder and be utterly aghast, says Yahveh. 13. For my people has committed two evils: They have forsaken me, the fountain of living water, to dig out for themselves springs, springs full of holes, which hold no water.

14. Is Israel a slave or is he a home-born (slave)? Wherefore has he become a prey? 15. Lions roar upon him, they make their voice resound again, and they turn his land into a desolation; his cities are laid waste, without inhabitants. 16. The sons of Memphis and Tahpanhes also shall

form = אִם (iii. 1), here as particle of indirect question. Ver. 11. Yahveh is Israel's glory, whereas the false gods are often called בֹּשֶׁת, shame, iii. 24. Ver. 12. חרבו, *chorbu*, from חָרַב, to be stiff (properly, to be dried up) with terror; on the other hand, the form *chirbu*, l. 27, is used transitively. Ver. 13. The writing בְּאֵר instead of בּוֹר (only again 2 Sam. xxiii. 15, 16, 20, Kethib) reminds of the stem-word בָּאַר, to dig (whence בְּאֵר); cf. Deut. vi. 11. According to usage, בּוֹר is a cistern for rain-water, hewn or dug and walled round, in distinction from the living spring and the stream running from it (בְּאֵר, seldom cistern). Ver. 15. The roaring of lions is to be understood as in Amos iii. 4: heathen powers throw themselves on the prey, certain of victory. נְצָתָה, Kethib, fem. sing., the irregular form to be preferred as in xxii. 6, xlvi. 19. In this case the word is to be derived from נצה, to wrangle, contend, passively of cities: to be overthrown; cf. ver. 16. The Keri reads נִצְּתוּ, according to ix. 9, from יצת, to kindle; but originally a form of the stem used in iv. 7 may have stood there as here and ix. 11. In מבלי מן the מן does not indicate the cause, but strengthens the negation (Job vi. 6): in an uninhabited condition, the natural consequence of devastation. Ver. 16. Even the Egyptians, on whose alliance Israel at present relies, will rob the land of the last things remaining to it, and so in a sense graze its crown; cf. Isa. vii. 20 (LXX inaccurate). The inhabitants of two cities of Lower Egypt are mentioned by way of particularizing: מֹף = נֹף, Hos. ix. 6, Memphis, the capital of Lower Egypt, Egyptian *men-nofer*, "the good site" (Brugsch, *Gesch. Æg.* p. 44 f.), Coptic Memphi or Manuphi, from which the two Hebrew forms and the Greek one are explained. The ruin lies at the village

graze on the crown of thy head. 17. Does not thy backsliding from Yahveh, thy God, at the time when he was leading thee in the way, bring this upon thee? 18. And now, what hast thou to do with the way to Egypt to drink the waters of Shihor (the Nile)? And what hast thou to do with the way to Assyria to drink the waters of the river (Euphrates)? 19. Thy wickedness shall chastise thee, and thy rebellions shall punish thee. Know then and perceive how evil and bitter is thy backsliding from Yahveh, thy God, and that thou hast no reverence for me, says the Lord, Yahveh of hosts. 20. For thou hast ever broken thy yoke, burst thy fetters, and said: I will not serve. For on every high hill, and under every green tree, thou didst lie down as

of Mit = Rachene, south of Cairo. *Tahpanhes* (Keth. with a ח, probably copyist's error, perhaps from 1 Kings xi. 19 f.; Keri supported by xliii. 7, 8, 9, xliv. 1, xlvi. 14, somewhat differently pointed in Ezek. xxx. 18), LXX Τάφνη and Τάφναι, without doubt = Δάφναι, Daphne, not far from Pelusium, but west of the Suez Canal, now Tell Defenne, once a border-fortress of Egypt on the north-east. Since according to xliii. 7 ff. it is the city in which Jeremiah afterwards settled with a Jewish colony, vv. 14–17 have been critically attacked (Ewald), without reason, as a later interpolation, or ver. 16 at least as a later addition in the sense of xliv. 12, 14 (Nägelsbach). We rather see in the passage a declaration, that the Egyptians also will contribute their share to the overthrow of Judah, which was soon done, 2 Kings xxiii. 29. These cities are also mentioned in xlvi. 14, before Jeremiah took up his abode there. Ver. 17. At the time of thy leader = when He was thy leader. Thou hast lost His guidance by thy unfaithfulness. This has come to thee through thy backsliding in the wilderness, which has not ceased since. Ver. 18. מה לך ל, as in Hos. xiv. 9: why dost thou run to Egypt and Assyria to drink water there, *i.e.* to obtain means of refreshment and support in those empires? Cf. ver. 13 and Isa. viii. 6. Shihor (properly black, turbid), poetical name for the Nile; the river = Euphrates, as already in Gen. xxxi. 21 and often. Ver. 19. Thy (own) wickedness, see on xiv. 16. The subject: "thy irreverence towards me," is expressed by the entire sentence: "fear of me (פחדה here only; cf. Gen. xxxi. 42) does not come nigh thee." Ver. 20. שברתי and נתקתי, not 1 sing. but 2 sing. fem. with the ancient ending *e*, especially frequent in Jer. and Ezek., Ges. § 44. 2. a. 4, although the

a harlot. 21. But I had planted thee a noble vine of wholly genuine seed; how then hast thou changed thyself for me into bastards of a strange vine? 22. For although thou wash thyself with lye, and take to thee much soap, thy guilt remains written before me, says the Lord, Yahveh. 23. How canst thou say: I have not defiled myself, nor followed after Baalim? Look on thy way in the valley, learn what thou hast done, a young fleet she-camel that crosses her ways! 24. A wild she-ass, used to the desert, that snaps at the air in her soul's desire; who can restrain her heat? All who seek her will not weary themselves, they will find her in her month. 25. Take heed to thy foot lest it lose its shoe, and to thy throat lest it become thirsty! But thou sayest: In vain! no! for I now love strangers, and after them I will go. 26. As a thief is perforce ashamed when he is caught, so

Masoretes have not noticed this in the present passage (as *e.g.* in ver. 33). The same is to be said of their Keri אעבר, instead of which the Kethib is to be preferred, expressing the people's love of licence, which has always shaken off the divine commands and shaped its worship according to carnal fancy. On every high hill, so to speak, and under every shady tree, it has surrendered itself to semi-heathen worships. This indication of place points to former prophetic sayings, Hos. iv. 13; cf. Deut. xii. 2, and so the description of the hybrid worship as unchastity. צעה, elsewhere to bend, incline. On sacred heights and trees, see Baudissin, *Studien*, ii. Ver. 21. שׂרק, as in Isa. v. 2, a particular species of noble, precious vine. סור, that which has turned aside, shoot, twig, bastard. Ver. 22. נתר, Greek νίτρον or λίτρον. Alkali is meant, and that mineral; whereas בורית is vegetable, obtained from the soap-plant; cf. Prov. xxv. 20. נכתם, inscribed (root כתם allied to כתב), according to others = foul. Ver. 23. The valley is the valley of Hinnom, see on vii. 31.—שׁרך, to twist, here to cross the ways by vague, wild roaming about in the state of heat. Ver. 24. They who desire her need not run far after her; she is accessible to all in her month, *i.e.* pairing-time. Ver. 25. Ironical warning to one restlessly going here and there in her lust after strange creatures: weary not thyself too much. גורנך, Kethib for גרונך; elsewhere also the *mater lectionis* is not seldom transposed: xvii. 23, xxvii. 1, xxix. 23, xxxii. 23, xlii. 20. See explanations of such transposing in Nägelsbach on xvii. 23. To all kindly warnings she replies: it is useless, wasted labour (as in xviii.

shall they of the house of Israel be put to shame,—they, their kings, their princes, along with their priests and their prophets, 27. which say to the log: "Thou art my father," and to the stone: "Thou hast borne me;" for they turn their back to me, and not their face; but in the time of their calamity they will say: Arise and help us! 28. Where then are thy gods, which thou madest for thyself? Let them arise, if they can help thee in the time of thy calamity; for as many as thy cities are thy gods, O Judah!

29. Wherefore do you contend against me? You have all done me outrage, says Yahveh. 30. In vain I smote your children, they received not correction; your sword has devoured your prophets like a destroying lion. 31. O generation that you are, see ye the word of Yahveh: Have I been a wilderness to Israel, or a land of darkness? Wherefore has my people said: "We have no lord, we will not come to thee again"? 32. Does a virgin then forget her jewelry, a bride her girdle? But my people has forgotten me

12). Ver. 26. בשת here put in infinitive.—הֹבִישׁ, the second Hiphil form of בוֹשׁ (as if formed from יָבֵשׁ), whereas the first form הֵבִישׁ as a rule signifies = to put to shame. Ver. 27. They have descended to fetish-worship. To gods of wood and stone they say father and mother (אבן, fem.). This would be true if they were really life-giving deities, as supposed, Deut. xxxii. 6, 18; Isa. lxiv. 8.—Kethib יְלִדְתָּנִי. Ver. 28. Thou hast enough of gods; properly, the number of thy cities are thy gods; the LXX has also the addition of xi. 13. This saying often holds good in heathenism, in paganised Judæa also it was not mere hyperbole. Ver. 30. I have smitten your children without salutary result, *i.e.* smitten with afflictions of every kind, not specifically with the sword. God has brought one generation of you after another under His rod; but you and the nation itself are no better. The prophets who announced and interpreted these blows of God, and thus were the medium of kindly chastening, encountered deadly hate instead of gratitude. Cf. examples in 1 Kings xviii. 4, 13, xix. 10; 2 Chron. xxiv. 20 ff. (2 Kings xxi. 16, xxiv. 4; Jer. xxvi. 23). Ver. 31. Indignant warning appeal to the present generation (cf. Deut. xxxii. 5). —מאפליה, composed of מְאֹפֶל יְהוָה, darkness of the Lord = extreme darkness, cf. Cant. viii. 6, unless it is to be taken as a simply

days without number. 33. How excellently thou trimmest thy way to seek after love; therefore also thou hast accustomed thy ways to evil things. 34. Also in thy skirts is found the blood of the souls of the poor, the innocent, whom' thou didst not catch at breaking in. For respecting all this (I will reckon with thee). 35. Yet thou sayest: I am verily acquitted, certainly his wrath is turned away from me. Behold, I will reckon with thee respecting this, that thou sayest: I have not sinned. 36. Why runnest thou away so eagerly to change thy way? Of Egypt also thou shalt be ashamed, as thou wast ashamed of Assyria. 37. From it also thou shalt come forth with thy hands on thy head; for Yahveh has rejected those on whom thou trustest, and thou shalt have no success with them.

III. 1. [And the word of Yahveh came to me] as follows: If a man dismiss his wife, and she go away from him and become another man's, will he return to her again? Would not such a land be shamefully polluted? And thou hast played the harlot with many paramours, and wouldst thou

intensive form of מאפל. Ver. 33. The love, which she is so skilful and quick in finding, is irregular, ungodly love. Therefore no shameful deed is surprising in her. In למדתי (see on ver. 20) the ending *e* is removed by the Keri, whilst in ver. 34 מצאתים is left, because not known. Ver. 34. כי על כל אלה, abrupt and obscure. Perhaps words like אֶבְיוֹן עָמֵק have fallen out. מחתרת, breaking in (from חתר, to break through), alludes to the law, Ex. xxii. 2, according to which it was not reckoned murder to slay any one breaking in at night. The victims referred to are not thieves and murderers, but innocent, harmless people. The religious persecution under Manasseh is especially suggested, 2 Kings xxiv. 4. Ver. 35. Now when they are suffering outwardly, they speak with such confidence and complacency as if nothing ailed them. נשפט, see on i. 16. Ver. 36. תזלי for תֵּאָזְלִי (Ges. § 68. 2; Eng. § 67), from אזל, to go away. Having come to shame by one false friend (Assyria), why dost thou so quickly choose another (Egypt)? Thou wilt at last come back from this one in despair.

Chapter III.

Ver. 1. Before לאמר, which cannot stand alone nor be' joined with the preceding מאם, some words have dropped out, perhaps

return to me?' says Yahveh. 2. Lift up thine eyes to the bare heights and see: where hast thou not been dishonoured? By the ways thou didst lurk for them like an Arabian in the wilderness, and didst pollute the land by thy wantonness and thy wickedness. 3. Verily the showers could not fall, and latter rain—there was none; but thou hadst a whore's forehead, thou refusedst to be ashamed. 4. Hast thou not now first cried to me: "My Father!" "Thou art the friend of my youth!" 5. "Will he be angry always, or bear wrath for ever?" Behold, thou speakest thus and doest evil, and that exceedingly.

as in i. 11, ויהי דבר ה' אלי. הן, Behold, points to a supposed case, and so is conditional, see on ii. 10. The case taken into view is the one treated of in Deut. xxiv. 1–4. After the completion of divorce, she, who has meanwhile been married to another, cannot become again the wife of the first husband, to whom she is counted impure; such trifling with the marriage-covenant would be an abomination to God, and would defile the whole land. After the last word in Deut. xxiv. 4, הלא is to be taken hypothetically: would not this or the same land (in which this occurred) be defiled? The LXX read or translate as more easy הָאִשָּׁה instead of הארץ, so that תחנף=התמאה, Deut. xxiv. 4. וזנה with accus. as in Ezek. xvi. 28. ושוב, not imper. (Syr., Targ., Jerome), but infin.: and to return to me? shouldest thou do so straight away, after having had to do, not merely with another husband, but with many lovers? Ver. 2. שפים (from שְׂפִי, bareness), bare, unwooded hill, such as were used for hill-worship. Instead of שגל, regarded as obscene, Keri everywhere שכב (here also Pual). As the marauding Arabian waits for the passer-by, so dost thou for thy lovers. Ver. 3. Even divine visitations moved thee not to contrition; boldness is natural to a harlot, who is incapable of shame. Ver. 4. מעתה, opposite of ii. 20, 32. All at once she addresses tender words to her God in order to creep again into His favour. Ver. 5. ינטר instead of יִטֹּר, Ges. § 66. a. 1; Eng. § 65. נטר, *sc.* אַפּוֹ, retain His wrath, as in ver. 12. With these pious phrases (cf. the sincere saying, Ps. ciii. 9), in which she appeals to God's fatherly heart, her conduct ill agrees. ותוכל, and thou displayest strength, carriest it through; the energy was in the evil action, not in the fair words. Ver. 4 f. plainly allude to the attempt at reformation made under Josiah, which had not the necessary depth and energy.

Exposition.

Contents of ii. 1–iii. 5. Accusation of an Unfaithful Nation: 1. Its Ungrateful Faithlessness, ii. 2–13. 2. The Grievousness of its Apostasy, ii. 14–28. 3. Its Self-Righteousness, ii. 29–37. 4. The Difficulty of Repentance, iii. 1–5.

This first larger discourse of the prophet, ch. ii., which is followed in iii. 1–5 by a smaller, independent oracle connected with it in time and contents, belongs, like the other discourses up to ch. vi., to Josiah's days. It was perhaps uttered soon after the prophet's call, when the reformation was not yet carried through, though the worst offences were abolished. The prophet regards the nation and its leaders as still lying under the ban, which they had incurred by many years' apostasy, and warns it against superficial self-righteousness, which definite facts show is not accompanied by a corresponding spirit (*e.g.* courting Egypt's favour).—The prelude is a reference to the Lord's unchangeable fidelity (ver. 2 f.), to which the base apostasy of the nation forms a sad contrast (vv. 4–13). Ever-increasing severity of judgment should at last open the eyes of the nation to its unfaithfulness, which becomes more and more manifest (vv. 14–28). But it pollutes itself in this way still more, and especially at present by dallying with Egypt (vv. 29–37). Ch. iii. 1–3 condemns a superficial repentance and amendment consisting in words only.

II. 2 f. The Lord has never forgotten the first love shown by Israel to God, as He has again and again proved by punishing the foes of His people. The time of the desert-march is mentioned as the time of this first bliss; cf. Hos. ix. 10, xi. 1, ii. 16 ff. We know, and Jeremiah knew (vii. 25), enough of the disobedience and rebellion of that period, even the betrothal-period of the covenant-making at Sinai (Ex. xv. 24, xvi. 2, xvii. 2). But still the nation had obeyed God's call, not without confidence (Ex. iv. 31) and enthusiasm, and had been willingly led by Him through the sea and the path-

less desert. God's gracious eye dwells with pleasure on the little, imperfect love which Israel had shown Him. Nor had it reason to repent its first love. God watched jealously over His people, long after they had proved untrue to Him.

Vv. 4–13. Over against this forbearance of the Lord, ver. 4 ff. sets Israel's faithlessness. Down from the time of the judges they have surrendered themselves to idols, as if they had discovered something evil in their God (cf. Micah vi. 3 ff.), forgetting how carefully He had led them through the terrible wilderness, and how graciously He had bestowed on them the fairest of lands. The divinely-appointed leaders of the nation,—the priests and the expounders of the law, the shepherds (= kings) and prophets,—instead of correcting the nation, led it still farther astray. The result was a frightful, unexampled apostasy, still unexpiated and still continuing. Not even the heathen (whose religion was inextricably bound up with their national life) exchange their gods, worthless as they are; whereas Israel gave up the true God, who was its chief glory, for such worthless idols. The charge is summed up in the twofold reproach, ver. 13. The figure used here pictures inimitably the distinction between the God of Israel and the heathen gods. The former reveals Himself purely, vividly, continually; the heathen religions are effete remnants of divine revelation, which are always becoming more scanty and corrupt. The heathen, wearily collecting uncertain traces of the Deity, are not to be despised; but it is inexcusable for those standing at the source of revelation, instead of resorting to it, to resort to the artificial creations of the human hand, or even the human understanding and fancy. The different position of Israel and the heathen has a deeper reason in the fact that the latter see in their deities the reflection of their own nature, whereas Israel must first have its nature changed and sanctified before it can serve its God, and hence is inclined by nature to apostasy.

Vv. 14–37. Ver. 14 f. stands in sharp contrast to ver. 3.

From present appearances one might think Israel was a slave or serf of men instead of God's free first-born son (Ex. iv. 22). He has become a helpless victim, a plaything of the nations. But this is the punishment for its apostasy, running through its whole history and bringing it nothing but woe and shame, and therefore also a proof that God will not let Himself be mocked. Reckless towards God, this nation was servile to men; stupid towards God, it was skilled in all the arts of courtship towards the world. The two figures of the camel and wild ass show (ver. 23 f.) how, carried away by its unbridled lust, it ran after strange gods and heathen sins. But political apostasy went hand in hand with religious and moral. As no heathen cultus that came near the Israelites failed to bewitch them, so now one, now another heathen power attracted them. From the time of Manasseh to the destruction of the kingdom there seems to have been a constant alternation of Egyptian and Assyrian friendship. The reproach of a new Egyptian alliance is the climax in which the discourse, ver. 36 f., ends. Moreover, the other accusations must be constantly repeated, because the national corruption is not even perceived (vv. 23, 29, 35), although crass image-worship (ver. 27) and the shedding of innocent blood (ver. 34) are common.

III. 1–5. Nor can such sins on the part of Israel be done away by a momentary, seeming repentance. It was forbidden by the law that a man should receive back a wife he has divorced after she has married another. But Israel has become a public, shameless strumpet. How could God again receive Israel, when in time of need she professes love to Him, whilst disposition and acts prove the opposite? Ver. 5 explains how this oracle agrees with the call to repentance sounded in the next discourse. Only by a miracle of divine mercy—not on the ground of any common legal claim—can the Lord receive back His polluted people, but not so long as conversion is merely outward.

SECTION III.

Call to Turn and Repent, Ch. iii. 6–iv. 4.

III. 6. And Yahveh said to me in the days of king Josiah: Hast thou seen what the apostate one, Israel, has done? She went on every high mountain and under every green tree, and played the harlot there. 7. And after she did all this, I said: Return to me! But she returned not. And the faithless one, her sister Judah, saw it, 8. and saw that, because of all the times that the apostate one, Israel, was adulterous, I had sent her away and given her her bill of divorce; but the faithless one, her sister Judah, was not afraid, but went and played the harlot also herself. 9. And it came to pass that the land was defiled by the cry of her wantonness, and she committed adultery with stone and with stock. 10. And even for all this the faithless one, her sister Judah, returned not to me with her whole heart, but feignedly, is Yahveh's oracle.

Chapter III. 6–25.

Ver. 6. משבה, here throughout like a species of proper name (without article): the apostate one (properly, apostasy), which Israel (the kingdom of Ephraim) is. To this corresponds "the faithless one" (בגודה, Ges. § 95. a. 4; Eng. § 93) = Judah. ותזני for וַתִּזֶן, Aramaism? (Ges. § 75. a. 17; Eng. § 74). Cf. on ii. 20. Ver. 7. The Lord's permitting Israel, after all this, to return, according to iii. 1, was a miracle of grace. וַתִּרְאֶה, Kethib, for the usual וַתֵּרֶא. Ver. 8. ואראּ, copyist's error for וַתֵּרֶא, arose from ואמר, ver. 7. After various calls to return, which were not obeyed, God finally handed Israel a bill of divorce, dismissed her definitively. Ver. 9. מקל, by her infidelity, carried on with ostentation, she polluted the whole land, which was filled with the scandal. וַתְּחַנֵּף, better read as Hiphil. Ver. 10. "For all this" alludes to the terrifying example of Israel. Judah's half-true and therefore rejected conversion, by which

11. Then Yahveh said to me: The apostate one, Israel, is better able to justify her soul than the faithless one, Judah. 12. Go and cry these words to the north, and say: Turn again, thou apostate one, Israel, is Yahveh's oracle; I will not look angrily on you, for I am merciful, is Yahveh's oracle; I will not bear anger for ever. 13. Only know thy transgression, for thou hast sinned against Yahveh, thy God, and made thy ways wander after strangers under every green tree; but to my voice you have not hearkened, is Yahveh's oracle. 14. *Turn again,* ye apostate sons, for I am weary of you; yet I will take you, one from a city and two from a tribe, and bring you to Zion, 15. and will give you shepherds after my own heart, so that they shall feed you with knowledge and wisdom. 16. And it shall come to pass, when you multiply and become fruitful in the land in those days, is Yahveh's oracle, they shall no more say "*the ark of the covenant of Yahveh,*" and it shall no more come to mind, and they shall no more remember

she betrayed God and herself, alludes again to the change under Josiah. Ver. 11. ויאמר links on to the same word in ver. 6. Has justified herself = appears justified before me. Ver. 12. Directed to the north, because there Israel is in exile (ver. 18); thus Assyria figures as a northern empire. הפיל פנים, properly, to let the eyes fall in confusion or anger; cf. Kal, Gen. iv. 5 f.—אמור, cf. ver. 5; there it was mere words, here it is an utterance of God. Ver. 13. Thou "scatterest" thy ways; makest them diverge right and left (cf. ii. 23 f., 36); here in reference to religious and moral apostasy. Ver. 14. בעלתי, I am your lawful lord and owner, is unsuitable here and xxxi. 32; better after the Arabic: I am weary of you; see Gesen. *Thesaurus,* p. 223. Then the next verb is in opposition. I had rejected you (therefore you could not return to me), but hereafter I will, etc. The inhabitants of the northern kingdom are addressed, whose lot certainly the Judæans were to share, ver. 18. The Lord will indeed only bring a sparse remnant to Zion, which again becomes the centre of the new kingdom, but there it will rapidly multiply. Ver. 16. The ancient blessing of creation (Gen. i. 28) renews the nation's youth, and the temple arises anew in undreamt-of divine glory, so that the covenant-ark is no longer necessary. That the ark no longer existed in Jeremiah's days, can no more be inferred from the way in which it is spoken of than from 2 Chron. xxxiii. 16

it, nor miss it, nor prepare it again. 17. At that time they shall call Jerusalem "*Yahveh's throne*," and all heathen nations shall assemble to the name of Yahveh at Jerusalem, and shall no more walk after the hardness of their evil heart.

18. In those days the house of Judah shall go to the house of Israel, and they shall come together from the north land to the land which I gave your fathers for an inheritance. 19. And indeed I had said: How shall I put thee in the children's place and give thee a charming land, a royal inheritance among the royalties of the nations? And I had said: You shall call me "My Father," and not depart from following me. 20. But, as a wife is faithless to her husband, you were faithless to me, O house of Israel, is Yahveh's oracle. 21. Hearken to what is heard on the bare heights: suppliant weeping of the children of Israel, because they have perverted their way, forgotten Yahveh, their God. 22. Turn again, ye apostate sons, I will heal your wanderings! "Behold, we come to thee, for

(Movers, Ew. *et al.*); see, on the contrary, 2 Chron. xxxv. 3. That it will disappear along with the present temple certainly follows from the present passage, and the judgment on Judah presupposed in ver. 18 is thereby suggested. Cf. end of ch. xxvii. Ver. 17. If the ark was hitherto God's throne, the seat of the Shekinah (Ex. xxv. 22; Num. vii. 89; Ps. lxxx. 1, xcix. 1), then the whole of Jerusalem shall be so. The nations throng to the name, *i.e.* to the revelation of Yahveh peculiar to Jerusalem. Ver. 18. Judah also the prophet sees in exile, and that likewise in the north, but not in the same place as Israel. Ver. 19. ואנכי אמרתי states the precise circumstances of the הנחלתי. God's gracious purpose to the following effect had indeed been crossed, ver. 20, but according to ver. 18 and the preceding verses it still awaits a glorious fulfilment. אשיתך וגו׳ applies not to the possessions of children (Hitzig), but to filial relation to God. Certainly Israel is not one son among others; but he belongs to the category of sons, and the individual Israelites are sons; cf. תקראו (Keri fem. sing. inaptly).—צבאות, here clearly plur. of צְבִי. Ver. 20. אכן, affirmative then adversative: however, but.—רע companion, here = husband (not *in malam partem*, as in ver. 1). Ver. 21. Properly, a voice is heard on the bare hills; see on ver. 2. They mourn for their guilt where they have sinned. Ver. 22*a*. God addresses the penitent in loving tones, as in ver. 14; 22*b* begins their

thou art Yahveh, our God! 23. Certainly the hills are deceitful, the multitude of the mountains; certainly in Yahveh, our God, is the salvation of Israel. 24. But the infamous god has swallowed up the inheritance of our fathers from our childhood, their sheep and their cattle, and their sons and their daughters. 25. We will lie down in our shame, and our disgrace shall cover us; for against Yahveh, our God, we have sinned, we and our fathers, from our childhood and until this day, and have not listened to the voice of Yahveh, our God."

IV. 1. If thou turnest, O Israel, is Yahveh's oracle, thou shalt return to me! And if thou puttest away thy abominations from my sight, thou shalt not remain a fugitive! 2. And thou shalt swear: "As truly as Yahveh lives" in sincerity, justly and uprightly, and the heathen shall bless

confession. ארפה like ל"ה; א is wanting in אחנו, Ges. § 75. a. 22; Eng. § 74. Ver. 23 continues the confession. The first half of the verse seems corrupt; best translated with Jerome, as above. In this case גִּבְעוֹת and הֲמוֹן should stand; מגבעות (of course without dagesh) elsewhere: priests' turbans; may certainly here mean heights. Ver. 24. Idolatry, they continue, instead of bringing blessing, has, on the contrary, swallowed up the fruit of wearisome toil. הבשת, the infamous god, referring often to Baal especially, Hos. ix. 10.—From our, *i.e.* the nation's, youth. Even in the wilderness, and especially in the time of the Judges, it was so. Ver. 25. Expression of deepest contrition. Penitents used sometimes to lie down in sackcloth and ashes (Job xlii. 6); in their penitence they would make their own shame their bed, and cover themselves with their own disgrace. The discourse cannot end with such extreme self-humiliation. The answer follows in iv. 1 f.

CHAPTER IV.

Ver. 1. Modern expositors make the apodosis begin in ver. 2*b*: If thou turnest, returnest to me . . . and wanderest not, and swearest, they shall bless themselves. But the double שוב is to be taken as in xv. 19, xxxi. 18, and the sentence alludes to iii. 1. נוד means "to be homeless," but evidently not "to wander from God" (LXX), like רוד, ii. 31. Ver. 2. Continues describing the state after repentance, the first clause describing an ethical fruit of it and a condition of the blessing, the second the abundance of the blessing. With the perf.

themselves by him and glory in him. 3. For thus says Yahveh to the men of Judah and to Jerusalem: Break up for yourselves a fallow field, and sow not among thorns. 4. Circumcise yourselves to Yahveh, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem, lest my fury go forth like fire and burn, when none can quench, because of the wickedness of your misdeeds.

cf. vii. 23, והלכתם. The *swearing* is an act of confession, since we swear by God whom we place highest. Israel swore by strange gods (v. 7, xii. 16), and even if it swore by Yahveh, did so dishonourably and falsely (v. 2); disposition and conduct did not correspond to the confession. The second clause recalls the patriarchal promises, but is not a literal citation; hence בו is better applied to God than to Israel. Israel will be so blessed, that the nations will long for the blessing of this God, and glory in Him. Ver. 3 f. Practical, hortatory application to the inhabitants of Judah and Jerusalem. In order to escape the judgment fallen on Israel, they must thoroughly reform. This is expressed in a figure borrowed from agriculture, after Hos. x. 12: the soil must first be cleared of rank thorns and briers, and made arable again, before one can sow with success. Ver. 4. The purifying repentance, which it needs, is next set forth as a circumcising of the heart; yet outward circumcision, in itself of no value, as the prophet reminds us, is meant to symbolize the removing of the impure, God-offending state of nature, cf. vi. 10, ix. 24; Herzog, ii. 345. With the threat, cf. Amos v. 6.

Exposition.

Contents of iii. 6–iv. 4. Call to turn and repent: 1. The Apostate Sisters, iii. 6–10. 2. Invitation to return, iii. 11–17. 3. Pardon upon repentance, iii. 18–25. 4. Prosperous future, iv. 1–4.

The prophet follows up the sharp rebuke (iii. 1–5) by a discourse belonging also to Josiah's days, and summed up in the call: *Turn again!* Of course, in order to the possibility of true repentance, the heinousness of backsliding must first be understood. Therefore the sin of Judah, the "faithless one," is compared with that of northern Israel, "the apostate one,"

and found greater. Although Judah had not broken with Yahveh so long and so openly as Israel, she was in secret the more faithless and outwardly the more hypocritical. And yet she had not only received more gracious divine manifestations than Israel, but should have been deterred by the terrible doom which had overtaken the sister nation from the same bad way, instead of imitating her. But after this severe accusation of Judah, instead of sentence of condemnation being passed on it, repentance and return are preached even to Israel (ver. 12) that has outwardly gone even farther from God, nay, is completely severed from Him, if it will only acknowledge its sin. A few, yet enough to represent the whole nation, shall return to rebuild the kingdom around Zion, and under God's blessing and a government acceptable to Him shall multiply beyond measure. At the same time the prophet sees God's dwelling-place wondrously glorified by His presence. The ark of the covenant, the most sacred and glorious palladium of the ancient temple, shall no longer be remembered, when instead of it all Jerusalem is the abode of God's glory, which is now hidden and veiled no more. Here the seer advances beyond the limits of the old covenant, and foretells for that time of grace a far richer revelation, a more direct indwelling of the Lord in His Church (Orelli, *O. T. Prophecy*, p. 332). So overpowering will be this revelation, that the heathen will abandon their stolid indifference and crowd together to this Church. Then God's original purpose respecting Israel will find its fulfilment (ver. 19), according to which it was to receive not merely the most glorious earthly inheritance, but divine adoption. This prospect attracting the apostate ones, the prophet hears already (ver. 21 ff.) how in deepest contrition they pour out their penitence and confession to the Lord. The Lord's answer, iv. 1–4, passes from Israel to the inhabitants of Jerusalem, because it receives practical application at their hands. Only by complete change of mind (*μετάνοια*) can peace with God be restored and the

doom threatened on Judah be turned aside. *If* Israel will repent, the door of return stands open to it, despite iii. 1; the condition is utter abandonment of idolatry and sincere submission to Yahveh; the result will be that the blessing promised to the patriarchs will be realized in the nation, and God will be glorified. This should move even Judah to repent.

SECTION IV.

The Approaching Judgment, Ch. iv. 5–vi. 30.

IV. 5. Publish ye in Judah and announce in Jerusalem, and bid the trumpet blow in the country! Cry aloud and warn: Gather ye together, and let us go into the fenced cities! 6. Lift up a standard toward Zion! Flee, and stand not still! For I bring evil from the north, and mighty destruction. 7. A lion has gone forth from its thicket, and a destroyer of nations has arisen, has gone out of its place, to make thy land a desolation, that thy cities may be laid waste, without inhabitant. 8. On this account gird yourselves with sackcloth, complain and howl! For the wrath of Yahveh is not turned away from us. 9. And it shall come to pass on that day, is Yahveh's oracle, the king shall lose his senses and the princes their reason, and the priests are amazed and the prophets confounded. 10. Then I said: Alas! O Lord

Chapter IV. 5–31.

Ver. 5. וחקעו, the ו to be struck out with Keri. Properly, "call ye, make full" = *clamate plena voce*, call at the top of the voice. Ver. 6. On account of the approaching hostile hosts, they are to flee into the fenced cities, especially to Zion, whither a banner or signal, going before the crowd, will direct the country people. שֶׁבֶר, common word in Jeremiah, fragment both of a member (hence often joined with blow and wound, x. 19, etc.) and of a wall; both are transferred to the ruin of a state and nation (Amos vi. 6). Ver. 7. The foe is here first of all set forth symbolically as a lion rising up from the thicket (סְבֻכָה), where it lurks, to satisfy its thirst for blood (cf. Num. xxiii. 24). תצינה מאין יושב, see on ii. 15. There lions in general are referred to, here a particular one. Ver. 8. It is seen that the hope, generally cherished under Josiah, of the Lord's wrath being turned away (ii. 35, iv. 10), was a vain one. Ver. 10 is usually referred, but wrongly, to the assurances of false prophets, for

Yahveh! Verily thou hast greatly deceived this people and Jerusalem, saying: "You shall have peace," whereas the sword reaches to the soul.

11? At that time it shall be said to this people and to Jerusalem: A rough mountain-wind in the wilderness is on the way to the daughter of my people, not to winnow and not to cleanse. 12. A wind too strong for such things approaches me; now then will I also pronounce judgments respecting them. 13. Behold, like clouds he comes up, and like the hurricane his chariots; fleeter than eagles are his horses—Alas for us, we are spoiled! 14. Wash thy heart from evil, O Jerusalem, that thou mayest be saved. How long yet shall thy vain thoughts dwell within thee? 15. For one proclaims aloud from Dan, and one announces evil from the mountains of Ephraim. 16. Publish ye to the nations! Behold, make known respecting Jerusalem: Besiegers come from a far land, and raise their cry against the cities of Judah. 17. Like field-watchers they shall stand around her, because

which Jeremiah will not make God responsible. We rather go back to 2 Kings xxii. 18–20, the saying of the prophetess Huldah, according to which there was to be peace in Josiah's days. The catastrophe seems so near to the seer, that it would come into inexplicable contradiction with that promise. Ver. 11. The storm of judgment appears first as a sharp wind sweeping over the hills of the wilderness, too strong to be used for winnowing (xiii. 24). צח, usually clear, not=hot, suits a sharp wind blowing through a very transparent atmosphere. הבר, Hiph. with pathach, Ges. § 67. a. 6; Eng. § 66. Ver. 12. A wind fuller, stronger than one useful for such field labours. The Lord Himself comes in this storm of nations to judgment, cf. i. 15. Ver. 15. The first messenger comes from *Dan* in the extreme north, the foe penetrating the country from there; then one comes from the hills of *Ephraim* lying directly north. Cf. viii. 16. Of all the routes which an invader coming from north or east could take to advance against Egypt, that across Dan and Ephraim was the worst, as it would devastate the land in its entire length and take him safe to Jerusalem. Ver. 16. *Give a sign to the nations.* The allusion is to an invasion, which will not be limited to Canaan. הנה drawn by the accent, perhaps rightly, to what follows, belongs to: Besiegers (נצר, Isa. i. 8) come. Ver. 17. As field-watchers guard an enclosure, they guard the investment-ring, that no one escape

she rebelled against me, is Yahveh's oracle. 18. Thy walk and thy misdeeds have brought this upon thee. Thy wickedness causes this; yea it is bitter, yea it touches thy very heart.

19. My bowels, my bowels! I writhe with pain. The walls of my heart! My heart throbs within me. Keep silence I cannot: for thou hast heard the sound of trumpets, my soul, blasts of war! 20. Ruin meets ruin; for the whole land is spoiled; suddenly my cots are overwhelmed, in a moment my tents. 21. How long yet shall I behold the standard, must I hear the sound of trumpet?—22. Because my people is foolish, they have not known me; they are simple children, and are without understanding; they are wise indeed to do evil; but to do good they understand not. 23. I looked on the earth, and lo, it was bare and void, and up to the heavens—and they had no light. 24. I looked

from the city. עליה applies to the capital. Ver. 18*a*, cf. ii. 17. 18*b*. This is thy wickedness, *i.e.* its effect and fruit. Ver. 19. The *bowels* as the seat of birth (Gen. xv. 4), hence אחולה, the bowels (also the seat of deepest maternal sympathy), give the prophet pain, as the mother before a birth. Without figure: his inmost sympathy is painfully excited by what he bears within of evil to come. Instead of the incorrect אוחולה, Kethib, read אָחוּלָה or אָחִילָה, not אוֹחִילָה (Keri), "I will wait," which is unsuitable.—קירות, the walls of my heart! exclamation parallel to מעי, as המה לי לבי is parallel to אחולה. His heart throbs as though its beating would burst its walls. שמעתי, 2 fem. sing., see on ii. 20. Ver. 20. Overthrow upon overthrow (see on ver. 6) is announced, published, but better קרא = קרה as in xxxii. 23. The land presents an unbroken series of ruins. יריעותי, properly curtains, hence poetically tents, synonym of אהלי as in Hab. iii. 7. Ver. 22. God's voice is heard, giving the reason of the visitation. LXX read less suitably אוּלַי or אֵילַי (2 Kings xxiv. 15) instead of אִוֶּיל. סָכָל fool, foolish, as in v. 21. Vv. 23–26. The seer speaks again, and describes how the land, yea, the earth, will look *a posteriori*, so far as it offers itself to his gaze, after God's fiery wrath has gone through it. The world has, so to speak, fallen back into the chaotic state in which it was before creation, without life and order, Gen. i. 2. Ver. 24. Pilp. of קלל (to be light, movable), to move, shake; Hithpalp. to move

on the mountains—and lo, they trembled, and the hills began to shake. 25. I looked—and lo, there was no man, and all the birds of heaven had fluttered away. 26. I looked—and lo, the fruitful plain was now a wilderness, and all its cities were overthrown before Yahveh, before the flame of his wrath.

27. For thus has Yahveh spoken: The whole land shall be made desolate, but I will not make a full end. 28. Therefore the earth mourns, and the heavens are veiled in black, because I have spoken, have decided, and I repent not, and I depart not from it.—29. The whole city is in flight before the uproar of the horsemen and bowmen: they enter into the crevices and mount up to the rock; the whole city is forsaken, and none remains therein. 30. And thou, spoiled one, what wilt thou do? Though thou clothe thyself in purple, though thou put on jewels of gold, though thou tear open thy eyes with paint, in vain wilt thou adorn thyself; thy lovers scorn thee, they seek thy life. 31. For I have heard a voice like a travailing woman's, a cry of anguish as of one bearing her

lightly. The mountains have lost their firmness. Ver. 26. הכרמל, appellatively as in ii. 7, in opposition to desert. The most fruitful land had become desert (complete desert); converse change in Isa. xxxii. 15; cf. xxix. 17. Ver. 27. The whole land is to be laid waste by divine decree, without being utterly destroyed. עשה כלה, to make completion = full end, as in v. 10. Ver. 28. The LXX transpose in order to make easier. Ver. 29 turns back to describe the human side of God's judgment. The whole city (not: every city, LXX more simple, כל הארץ) is in flight before the horsemen, bowmen, which reminds us of the Scythians. The inhabitants give up their city, which they do not think strong enough, and flee into the thickets and ravines. Cf. Judg. vi. 2; 1 Sam. xiii. 6; Isa. ii. 10, 19, 21. In pictorial description that is affirmed of a particular city which, as בהן intimates, holds good of the cities generally. The strong capital, which, of course, they do not abandon, is first mentioned in ver. 30 f. Ver. 30. אַתִּי, Kethib, original form, Ges. § 32. a. 4. The coquetry, which once served thee so well with the great powers, will get thee no favour with these deadly foes. The phrase קרע, to rend the eyes with paint, intimates the unnatural character of this custom, which appears also in 2 Kings ix. 30, and still flourishes in the East. עגב only in Jer. and Ezek. of sensual love. Ver. 31. חולה, not from חלה, to be sick, but

first child; the voice of the daughter of Zion that groans, that spreads forth her hands: Alas for me now, for my soul succumbs to murderers!

V. 1. Go ye to and fro in the streets of Jerusalem, and see now and observe and search in its highways, if you can find a man, or if there is one, who practises right, who concerns himself about fidelity—then I would forgive her. 2. But although they say, "As truly as Yahveh lives," they nevertheless swear deceitfully. 3. O Yahveh, thy eyes—are they not upon fidelity? Thou hast smitten them, but they discerned not; thou hast wasted them, they refused to receive correction; they made their face harder than rock, they refused to turn. 4. I thought indeed: These are only the poor; they behave foolishly, because they know not the way of Yahveh,

according to the context, part. act. fem. of חוּל for חָלָה, Ges. § 72. a. 1.

CHAPTER V.

Ver. 1. שׁוֹטְטוּ, *Dikduke Hateamim* (Strack and Baer, 1879), p. 14. 22. שׁוּט, Pil., to wander round in zealous search, as in Amos viii. 12.—The אישׁ prefixed is supplemented by the following attributes. — מבקשׁ אי, one striving after fidelity (see on ver. 3), diligent in it. Ver. 2. ואם intimates that there are still serious men who by such oaths acknowledge Yahveh, or that it is done in the most serious moments; nevertheless even then truthfulness is wanting: they nevertheless swear falsely. לכן here exceptionally in adversative sense: for all this, despite this. Ver. 3. LXX rightly, *οἱ ὀφθαλμοί σου εἰς πίστιν*, thine eyes are directed to faithfulness, desire to see it (otherwise Hitzig, Ewald: Are not thine eyes faithful, trustworthy?). אמונה, stedfast, loyal disposition of heart, expressing itself in intercourse with men as honesty, justice, in relation to God as unreserved believing obedience, see Hab. ii. 4. God made known His displeasure unmistakeably by chastisements, which, however, bore no fruit. חלוּ with tone drawn back instead of חָלֹוּ, from חָלָה, here not to be sick, but to feel pain. Cf. Micah vi. 13, and Delitzsch on Prov. xxiii. 35. כליתם, of course, to be understood in limited sense. They made their countenance harder than rock, *i.e.* showed an insolent front; God's punishments left no trace of shame and sorrow on their face. Cf. Ezek. iii. 7 f. Ver. 4. The prophet for a

the law of our God. 5. I will yet go to the great ones and speak with them; for they are acquainted with Yahveh's way, with the law of their God. But they had altogether broken the yoke, burst asunder the fetters! 6. Therefore the lion from the wood shall slay them, the wolf of the desert destroy them, the panther lies in wait against their cities: whoever comes forth from them shall be torn in pieces. For their offences are many, their unfaithfulnesses exceeding great. 7. Wherefore then should I forgive thee? Thy children have forsaken me and sworn by no-gods; and when I made them swear, they committed adultery and crowded together in the

long time comforted himself with the thought, that it was only the poor, uneducated, and therefore less capable of reflection among the people, to whom God's sentence of rejection applied; but he was soon made to feel that the higher classes were thoroughly godless, because with their better knowledge they rejected the divine yoke more deliberately. דלים, properly, the faint, hence needy — here a social class, opposite of גדלים. אַלְכָה to be read after *Dikduke*, p. 41. 19. Only the needy (petty) are they (הם) of whom that statement holds good. They act foolishly, because . . . נואלו, from יאל = אול, to be foolish, whence אֱוִיל, iv. 22. The passage shows that an important difference existed between the classes in regard to religious culture. The common people were not taught at all. משפט, discipline, as teaching, ordinance, system. Ver. 5. אותם for אֹתָם, see on i. 16. אך, but these have broken all together. Knowledge is not wanting here, but the chief matter. מוסרות refers to divine fetters also in Ps. ii. 3. Ver. 6. הכה, prophetic perfect. The savage beasts point to bloodthirsty, booty-loving foes. ישדדם, imperf. Kal for יְשֹׁדְדֵם; cf. שדדו, xlix. 28; Ges. § 20. 1. רבו, the tone advancing to the last syllable, Ges. § 67. a. 12; Eng. § 66. Ver. 7. אי לזאת, properly, where—for this? The אי gives to such demonstratives a simply interrogative force, therefore = wherefore, synonymous with לָמָּה. אסלוח, Kethib, fuller; Keri, usual form. Swearing by "no-gods" (unreal fictions of their imagination) was a denial of the true God Yahveh. ואשביע, LXX, Vulg., Syr. and many codd. and editions with שׂ: I filled them to the full, which is unsuitable to the solemnity of the context; rather: I made them swear, namely, the covenant with me at Sinai and often afterwards (cf. under Josiah, 2 Kings xxiii. 3), yet they broke this

harlot's house. 8. Well-fed horses, they roamed about, every one neighed after his neighbour's wife. 9. Should I not visit for these things, is Yahveh's oracle, or should not my soul take vengeance on a nation like this?

10. Mount ye up on her walls, and destroy; but make not a full end! Tear away her tendrils, for they are not Yahveh's. 11. For they have acted faithlessly to me, the house of Israel and the house of Judah, is Yahveh's oracle. 12. They have denied Yahveh, and said: "It is not he, and calamity will not come on us, we shall see neither sword nor famine. 13. And the prophets shall become wind, and he that speaks is not in them; so shall they themselves fare." 14. Therefore thus

solemnly-sworn marriage-covenant. Hitzig suggests the actual marriage-covenant which God caused husband and wife to swear (Mal. ii. 14). But the primary subject is the relation between God and the nation. Yet unchastity actually went hand in hand with religious apostasy; hence the next verse mentions it. The harlot's house, in which they crowded together, may have been the temple of the false god, which in many cases deserved the name literally as well as religiously, since the worship often encouraged this vice. Ver. 8. In their brutish heat, which they cannot restrain, they are compared to horses. מזנים, Kethib of זון. Aramaic, to nourish, feed: well-nourished horses, haughty and wanton; LXX, θηλυμανεῖς, lewd horses, Keri from יזן, superfluous. משכים, from שכה, to roam about (cf. שנה), part. Hiphil here only. Ver. 9, like ver. 29, ix. 8. Ver. 10. שָׂרוֹת, according to the versions = walls, thus = שׂוֹרוֹת, to be explained as contraction of שְׂוֹרוֹת. נטישות are tendrils (from נטש, to stretch out), in xlviii. 32 of the vine; cf. Isa. xviii. 5. The idea is that of a vine (not a vineyard) running on a wall. But the city walls suggest the figure; they are represented as a protecting wall, on which the living vine (the population) hangs; cf. also Isa. xviii. 5. Ver. 12. לא הוא, not quite = אין הוא: he exists not; but they deny God in His special revelation through the prophets, deny that He speaks through them. לא הוא, antithesis to אני הוא. Ver. 13. The prophets become wind, they disappear with their message, they prove themselves worthless. הַדִּבֵּר, finite verb with article. He who professedly speaks in them is not in them. "So shall it happen to them" many refer to the becoming wind, better to sword and hunger, the judgment in general which they preach to us. Ver. 14. In reference to the energy of the pro-

says Yahveh, the God of hosts: Because you speak this word, behold! I make my words in thy mouth fire, and this nation wood, that it may consume them. 15. Behold, I bring upon you a nation from afar, O house of Israel, is Yahveh's oracle; it is an indestructible nation, it is a nation of ancient date; a nation whose language thou knowest not, nor understandest thou what it says. 16. Its quiver is an open grave; they are all heroes. 17. And it shall devour thy harvest and thy bread, devour thy sons and thy daughters, devour thy sheep and thy cattle, devour thy vine and thy fig tree; it shall lay in ruin thy fenced cities, in which thou trustest, with the sword. 18. But even in those days, is Yahveh's oracle, I will not make a full end of you. 19. And it shall come to pass, when you shall say: Why has Yahveh, our God, done all this to us? thou shalt say to them: Like as you have forsaken me and served foreign gods in your own land, so you shall serve foreigners in a land which is not your own.

20. Declare ye this in the house of Jacob, and publish it in Judah: 21. Hear ye this now, O simple people, and without understanding, who have eyes and see not, have ears and hear not! 22. Will you not fear me, is Yahveh's oracle, nor tremble in my presence, who have set the sand as a limit to the sea, an everlasting boundary, which it oversteps not? Its

phet's words, cf. i. 10, and the figure Obad. 18. Ver. 15 f. On the people here described, cf. Introd. p. 16. Deut. xxviii. 49–52 is the basis. Ver. 16. His quiver an open grave swallowing up everything, Ps. v. 9. Ver. 17. אכל, to eat up, consume, used first in the proper sense, then more generally. Ver. 18 f. See on iv. 27. Here עשה כ' is construed with את = *cum* (cf. Judg. xi. 27), which might also make cases like xlvi. 28 doubtful, where it seems to be accusative. Yet the latter passage is assured by Nah. i. 8; Neh. ix. 31. Ver. 19 concludes, justifying the punishment by communicating God's righteous sentence, i. 16. תחת elsewhere in place of something, here in return for something. When was their guilt of such magnitude, that so fearful a doom must repay it? To this the Lord replies, intimating in the form that guilt and punishment exactly correspond. Ver. 20. New opening like iv. 5. Ver. 21 like Ezek. xii. 2; cf. Deut. xxix. 3; Isa. vi. 10. Ver. 22. נעש, to push; Hithp. to push each other, crowd, wave to and fro. By mere sand the Lord keeps the tossing, roaring sea in check.

waves surge to and fro and prevail nothing; they roar and cannot pass over. 23. But this nation has an obstinate and rebellious heart; they have backslidden and gone away; 24. and they said not in themselves: Let us now fear Yahveh, our God, who gives rain, early and latter rain, in its season: He will reserve for us the firmly-fixed weeks of harvest. 25. Your transgressions have thrown these into disorder, and your sins have kept back good from you. 26. For villains are found among my people; they lurk, as fowlers crouch; they have set a trap, they catch men! 27. As a cage is full of birds, their houses are full of deceit. Therefore they have become great and rich. 28. They became fat, yea plump; they excelled in wickedness: right they never procure, the right of the orphan,—that they should prosper; and the cause

Ver. 23. סורר ומורה as in Deut. xxi. 18, 20. They *will* not see, and thus are defiant and rebellious. Ver. 24. Properly, "the weeks of the (Hitzig, Graf: *the* in apposition) terms of harvest" = firmly fixed harvest-weeks. The weeks between the Passover and Pentecost are meant, when according to law the harvest was to proceed, which, of course, made it necessary that God Himself should preserve these terms. Ver. 25. הטו is usually taken in the sense of "turn away," like מנעו; but it is rather to be understood after the analogy of הטה משפט: your transgressions have made God's order totter, properly = altered its normal state. אלה thus applies to the fixed modes of blessing. In later times this normal course was much disturbed, and by the failure of rain the harvest was delayed and greatly injured. Ver. 26 assigns the reason for this. שָׁקֹד, infin. constr., Ges. § 67. a. 3; Eng. § 66. The persons compared to fowlers contrive what causes destruction, as fowlers set traps, and take men like helpless birds! This משחית seems to have been a technical term in bird-catching for the trap or some part of it. Ver. 27. כלוב, basket woven of willows (Amos viii. 1); then cage for birds, scarcely trap for catching them (LXX, παγὶς ἐφεσταμένη), rather one which fowlers bring for sale. The figure alludes indeed to ver. 26, but is new. Their houses are so full of deceit, *i.e.* of goods deceitfully obtained. על כן, therefore, *i.e.* because they practise deceit. Ver. 28. עשתו, properly, to shine, refers here to fatness and well-fed appearance. עברו, as to bad things, they go beyond, exceed all measure therein (according to others: overflow with evil). The divine limits, which even the sea acknowledges, they regard not, allow not even the

of the poor they settle not. 29. Should I not visit for this, is Yahveh's oracle, or should not my soul take vengeance on a nation like this?—30. A terrible and horrible thing has happened in the land: 31. The prophets prophesy deceitfully! and the priests rule on their side, and my people love it so! But what will you do when the end comes?

VI. 1. Flee out of the midst of Jerusalem, ye children of Benjamin! And at Tekoah blow the alarm-trumpet! And on Beth-hakkerem raise the high signal! For from the north ruin breaks in, and mighty irruption. 2. The comely one

orphan to obtain its rights, which yet according to universally acknowledged law was to them the condition of success. Ver. 29 like ver. 9. Ver. 30 f. Brief final saying, putting a seal on the whole threatening discourse. Ver. 31 points to the chief authors of this dreadful state. The prophets prophesy falsely in a direction opposed to God's will, and the priests rule (רדה, rule, here guide and govern) on their side as their agents. See an example, xxix. 24–26. What will you do in the end thereof (suff. neuter), which will necessarily be judgment? How will you then be saved? See Isa. x. 3.

Chapter VI.

Ver. 1. Observe the three cases of alliterative word-play, בני בנימין, בתקוע תקעו, שאו משאת. The Benjamites, who dwelt of old along with the Judæans at Jerusalem (Josh. xv. 8, 63, xviii. 16; Judg. i. 21; 1 Chron. ix. 3, 7 ff.), are called on to flee from the city, partly because the poetical style of prophecy is fond of individualizing (cf. the following Tekoah, Beth-hakkerem), partly and especially because they are the prophet's countrymen (i. 1). *Tekoah*, home of the prophet Amos, now Tekua, south-south-east of Bethlehem, lying high, hence suited for communicating signals. *Beth-hakkerem*, vineyard-house, vineyard, only again Neh. iii. 14. Jerome still knew it as a place also lying on a hill between Jerusalem and Tekoah. Very probably it is the commanding "Hill of the Franks" to the north and near Tekoah. By the *high signal*, which is to be raised, is perhaps to be understood not a mere flag, but a smoke and fire signal, cf. Judg. xx. 38, 40. These signs are to direct the crowds of fugitives and country people to the south, as the invasion comes from the north. שבר, see on iv. 6. Ver. 2. הנוה, not meadow, but fem. adj. for נָאוָה from נאה, often in Canticles, hence perhaps belonging to the phraseology of love = lovely, charm-

there, the delicate one—the daughter of Zion I root out. 3. Shepherds come to her with their flocks, they pitch their tents against her round about, they graze every one his portion. 4. "Consecrate a war against her! Up! Let us advance at noon! Alas for us, that already the day declines, that the evening shadows lengthen! 5. Up! Let us advance in the night, and destroy her palaces!" 6. For thus has Yahveh of hosts said: Hew ye down her timber, and throw up a mound against Jerusalem. This is the city which is visited; she is full of oppression within. 7. As a cistern keeps its water cool, so she keeps her wickedness fresh; outrage and violence are heard in her; wounds and weals are

ing. עִנֵּג, Pual part., made delicate, luxurious, synonymous with עֲנֻגָּה. — דמה as in Hos. iv. 5 f. Ver. 3 would suit nomadic hordes very well, but may be understood generally of princes with their armies which pitch their tents (like shepherds) and graze the land, *i.e.* make it bare by wasting and plundering (Num. xxii. 4). את ידו, properly, his hand, his side, then his place, Num. ii. 17; Deut. xxiii. 13. Ver. 4. The enemy says קדש מ', sanctify, consecrate a war = prepare for it, because it began with sacrifices and other solemnities. These enemies are full of indefatigable ardour. At hot noon they begin the advance, are sorry when evening falls before they have reached the goal, but still are not restrained by it from their destroying work; in the night they undertake the attack. Compare how Habakkuk, Jeremiah's contemporary, pictures the rapidity of the Babylonian troops in similar terms, Hab. i. 6–11. Ver. 6. This work they execute with barbarous energy. God has given it them in charge. כרת עצה, a proceeding forbidden by the humane law, Deut. xx. 19 f., according to which passage עֵצָהּ, "her timber," for עֵצָהּ. The Assyrian and Babylonian armies were notorious for destroying woods (Hab. ii. 17). Not seldom their rulers boast of this outrage in their inscriptions. In this passage the hewn timber is to be used in strengthening the wall (cf. xxxii. 24) that is thrown up partly as a defence during the besieging of the city, but especially in order to reach the level of the city walls, and so be able to attack; cf. 2 Sam. xx. 15; Hab. i. 10.—She is full of oppression; literally, "her entirety—oppression is in her midst." עשק and הפקד recall Lev. v. 23, which passage was in the prophet's thoughts (Näg.). Ver. 7. קרר (after the noun קוֹר, מְקֹרָה, and adjective קַר), Hiph., to keep cool, fresh (LXX), not "to spring;" for a cistern has not spring

ever before my face. 8. Receive correction, O Jerusalem, lest my soul sever itself from thee, lest I make thee a desolation, a land uninhabited.

9. Thus has Yahveh of hosts said: Verily men will glean on the remnant of Israel as on a vine; turn again thy hand like a vine-dresser to the shoots. 10. To whom shall I speak and testify, that they may hear? Behold, their ear is uncircumcised, that they cannot hear. Behold, the word of Yahveh has become a scorn to them, they delight not in it. 11. But I am full of the fury of Yahveh, I am weary of holding it in. Pour out upon the child in the street and upon the circle of young men together; for even the husband shall be taken with the wife, the old man with him that is full of days. 12. And their houses shall be turned to others, fields and wives together; for I stretch out my hand against the inhabitants of the land, is Yahveh's oracle. 13. For from the least to the greatest among them they all overreach, and from the prophet to the priest they are all deceivers.

water (see on ii. 13). The Keri, perhaps בִּיר (=בְּאֵר?), is to be rejected. The figure says plainly: the city is like a walled cistern, since it constantly keeps wickedness fresh in its cool walls.—חלי, here wound in consequence of ill-treatment, cf. 1 Kings xxii. 34. Ver. 8. יקע (imperfect only, perfect נקע), to loose oneself, fall out (cf. Arabic *waka'a*, to fall), to be separate, estranged, as in Ezek. xxiii. 17 f. Ver. 9. עלל, to make a gleaning (inf. abs.). Already only a remnant of Israel (observe the name) is left; even it is still visited judicially, as a vine-dresser after gleaning again turns his hand to the tendrils of the vine in order to gather any single grapes that may be left. In השב ידך the prophet is addressed, he replies in ver. 10; he is the medium of the judgment according to i. 10, v. 14, vi. 11. By omitting the suffix in ידך (Hitzig, Graf, Cheyne) the passage is spoilt. סלסלות, not baskets (LXX), an inappropriate figure, but the slim tendrils of the vine, cf. Isa. xviii. 5, זַלְזַלִּים. Ver. 10. Used of uncircumcised ears here only and Acts vii. 51; of the heart, Jer. iv. 4, ix. 25. Their ears are covered with a foreskin, *i.e.* closed to the prophet's testimony by their impure heart. Ver. 11*a*. The seer himself is so filled with the fire of the divine anger, that he can no longer keep it to himself. On this complaint he receives the divine command: Pour out, etc., *i.e.* on all alike, for captivity awaits all. Here, too, the prophet

14. And they patch the rent of my people slightly, saying, "Peace, peace!" when yet there is no peace. 15. Although they were put to shame, because they committed abomination, they were not at all ashamed, nor were they conscious of dishonour. Therefore shall they fall among them that fall; at the time when I visit them, they shall stumble, Yahveh has said.

16. Thus said Yahveh: Stand ye in the way and see, and ask after the paths of ancient days, which yet is the way of salvation, and walk therein, and you shall find rest to your souls. Then they said: "We will not so walk." 17. And I appointed watchmen over you: Hearken to the sound of the trumpet!—and they said: "We will not hearken." 18. Therefore hear, ye nations, and observe for thyself, O congrega-

is the channel of judgment. Ver. 14 = viii. 11; cf. xxiii. 17; Ezek. xiii. 10, 16, in the wake of Micah iii. 5.—בת is wanting in the ancient versions and many Hebrew MSS. It would have to be explained as in iv. 11: Daughter of my people, gen. appos., which is my people. They are like frivolous physicians, who heal a break or hurt superficially, the hurt remaining. Ver. 15. הכלים, they were insensible to reproach, so hardened and shameless are they; viii. 11 has Niphal for this. Therefore nothing is left to the Lord but to destroy them utterly. For פקדתים, perf., which would be somewhat strange, Ewald reads פָּקַדְתָּם, after LXX, as in ix. 15 and often. Ver. 16. They are to take up such a position as to be able to see and compare the different ways (life with and without God), and also to take into account the experiences of the past as far back as primitive days. נתיבות עולם perhaps implies no commendation (differently xviii. 15), but there was a way pleasing and a way displeasing to God from of old. מרגוע (from רָגַע, to withdraw; cf. the Arabic meaning "to turn back"), rest, resting-place; cf. Matt. xi. 29. LXX inaccurately ἁγνισμόν. ומצאו . . . לכו imperatives in protasis and apodosis, Ges. § 130. 2; Eng. § 127. Ver. 17. Climax. Since they did not know and take the right way of themselves, God set watchers over them, who were to deter them from the evil way by the warning cry of the trumpet; even to these loud sounds they were deaf. The prophets are often called "scouts" in the above sense; they discern approaching evil. והקמתי, this grammatical form carries us back to the moment when God decided on this measure; it is not purely narrative, as in xxxvii. 15. Ver. 18. Difficult and variously emended.

tion that belongs to them. 19. Hear, O earth, behold I bring ruin upon this people, the fruit of their thoughts, because they hearkened not to my words; and my law—this they despised. 20. What use to me is the incense coming from Sheba, and the costly sweet cane from a far land? Your burnt-offerings are displeasing, and your sacrifices delight me not. 21. Therefore thus says Yahveh: Behold, I lay stumbling-blocks before this people, over which fathers and sons shall stumble together, inhabitant and neighbour shall perish.

22. Thus said Yahveh: Behold, a people comes from the north, and a mighty nation stirs itself up from the ends of the earth. 23. They carry bow and spear; it is cruel, and they have no pity, their roar thunders like the sea, and they career on horses, armed like a man for battle against thee, O daughter of Zion. 24. "We heard its fame, our hands are slack, anguish has seized us, pangs like a travailing woman."

As it stands, it is most simply understood to the effect, that along with the heathen, the congregation, the present generation, the body of hearers is addressed "which is among them," which belongs to that people rebellious of old. את, *nota accus.* Sense: I mean you who reckon yourselves of them. עדה=to receive the testimony (in which case ודעו would need to be read), "which goes forth about you," is tame. Ver. 20. According to this passage and Isa. lx. 6, the Israelites procured incense from Sheba, in south-west Arabia (Herzog, xii. 487); perhaps from the same place the "sweet cane," calamus, from which fragrant cane the sacred oil was prepared, Ex. xxx. 23. That incense-offerings were not in Jeremiah's eyes an unwarranted innovation, is shown by xvii. 26 (cf. Lev. ii. 1), according to which passage they are part of the normal cultus. Ver. 21. יֹאבְדוּ, Kethib without Vav to be preferred. יחדו is best joined to this clause. Ver. 22. ירכתי, the corners of the earth, its most secret, because most remote places. According to Ezek. xxxviii. 6, 15, xxxix. 2, Gog dwells בירכתי צפון (certainly a somewhat different phrase), which would suggest the Scythians. Cf. however, xxxi. 8. Ver. 23. Cf. iv. 29, v. 16, on the equipment of this nation of horsemen, and also Hab. i. 8. The whole nation resembles a warrior ready for conflict. Ver. 24 describes the impression which the mere report of its attack will make. חיל כיולדה, from Micah iv. 9. The comparison with such a woman

25. Go not out into the field, and walk not in the street; for the sword of the enemy—horror is all around. 26. O daughter of my people, gird thee with sackcloth and sprinkle thee with ashes, prepare for sorrow for thy first-born, for bitter mourning; for suddenly the destroyer comes upon us.

27. I have appointed thee an assayer to my people, a piece of ore, that thou mayest test their walk. 28. They are all arch-rebels, retailers of slander, copper and iron, they are all corrupters together. 29. The bellows has blown fiercely, from their burning there was—lead; in vain one refined and

occasions the sing. in ver. 25. Ver. 25. "The enemy has a sword." Better: hostile sword, namely, is there, horror on every side. The latter is a favourite phrase with Jeremiah for a desperate situation, from which no way of escape appears, xx. 3, 10, xlvi. 5, xlix. 29. Ver. 26. בת עמי, see on ver. 14. התפלשי, see Micah i. 10; cf. Zech. xii. 10. The reference is no longer to penitential sorrow which might remove the inward grief; but the latter will so certainly come that they already had reason to mourn; cf. ix. 16 ff. Ver. 27. Final saying of the discourse, stating its aim and result. מבצר, "fortress," as in i. 18, could only arise from a misunderstanding of the authors of the points, who thought they ought to follow that passage. Here rather the allusion is to metals, and the word is allied to בָּצִר, piece of gold or silver (properly, something broken off). Ewald and Graf would read מְבַצֵּר, refiner, a meaning not proved. It is better, with Nägelsbach, to regard מבצר as a synonymous form for the simple בָּצִר. Yet the matter remains doubtful. Ver. 28 gives the result of the testing. סרי סררים, strongest climax. Both forms may be derived from סרר, and the former also from סור (the most faithless of the backsliders). רכיל, slanderer, from רכל, to wander about, elsewhere of a trader; hence it readily unites with הלך. They are neither silver nor gold, but common copper and iron. Ver. 29. A little obscure. נחר, not Niph. of חרר, to be burnt, to glow, but from נחר, after Arabic and Aramaic, to puff, snort. The bellows has laboured hard. מאשתם, Kethib, from their burning—plainly applying to the smelting, which the prophet is to perform on his contemporaries—lead! *i.e.* base metal, instead of the silver hoped for. Thus all the labour is lost. The Keri certainly deserves consideration. מאש תם, from the fire, *i.e.* in consequence of its violence all has become the lead, which was added to fuse the mass. In this case certainly תֹּם must be read instead of the

refined, since the wicked could not be sifted out. 30. Rejected silver they shall be called, for Yahveh has rejected them.

masc. חם, after Ezek. xxiv. 11 f., on which this explanation is based. The wicked cannot be separated. Thus the whole *massa* is *perdita*, nothing is to be done with it.

Exposition.

This discourse or group of oracles, iv. 5–vi. 30, announces the approaching judgment in the form of a conquering nation, which, attacking from the north, lays waste the land, besieges and storms the capital. It is to be regarded as spoken under Josiah, and indeed soon after his eighteenth year (see on iv. 10).

The remembrance of a former invasion of the Scythians seems to have had considerable influence on the picture of the bow-carrying cavalry host (iv. 29, v. 15 ff., vi. 1 ff., 22 ff.); yet the seer's thoughts by no means dwell on such a tribe only, but on a great power belonging to the northern group, which will inflict exile on Judah such as Israel suffered at the hands of Assyria (v. 19, vi. 11 f.). Both he and his hearers perceive more and more clearly that the Chaldæans are meant, who not long afterwards were similarly described by Habakkuk. See Introd. p. 16. As to the rest, the vivid way in which the judgment passes before the eyes of the seer, and its increasing definiteness of form from ch. i. onward, are characteristic of prophecy, which does not infer certain predictions from general considerations, but already sees in the future God's living government.

The contents divide according to the chapters as follows: *a*. The Appearance of the "northern" foe, ch. iv.: *α*. Description of this appearance, iv. 5–18; *β*. Lyrical Outburst on account of this fearful Calamity, iv. 19–31. *b*. The Apostasy and Ruin of the Nation, which is itself to blame for the Calamity, ch. v.: *α*. the Accusation, v. 1–9; *β*. the Prophetic

Judgment, v. 10–19; γ. New and Stronger Accusation, v. 20–31. *c.* Universality of the Judgment and Corruption, ch. vi.: *α.* the Enemy before the Capital, vi. 1–8; *β.* Greatness and Depth of the Inner Evil, vi. 9–21; γ. Jerusalem's Deadly Need, vi. 22–26; δ. Result of the Prophet's Work, vi. 27–30. Thus the prophet's gaze falls alternately again and again upon the terrible vision of judgment and the guilt of his nation; one calls to the other; both appear to him more and more dreadful and dismal, the peaceful assurances of the false prophets more and more deceptive, his own warnings more and more fruitless.

α. IV. 5–31. The connection with what precedes is pretty close, since Jeremiah afterwards dictated the sections chs. i.–vi. one after another. Even the division at iv. 5 cannot be established with full certainty. The new feature is, that the enemy coming from the north, who is only pointed at in symbol in i. 13, here suddenly emerges before the prophet in the most vivid way as a conqueror—a genuine example of actual prophetic vision. It is not mere poetry when he calls into the fenced cities the people still dwelling securely in the country,—he actually sees in spirit the approach of the nation-destroying lion, who, traversing the whole land in a few leaps, destroys every strong place, makes the open country like a desert, and finally encamps round Jerusalem, which will certainly become his prey. The prophet perceives that this time it is not a salutary visitation that is coming, merely to cleanse and purify, like a gentle wind that sifts the chaff from the corn, but a tempest sweeping away and destroying everything (iv. 11). This, indeed, is not an immutable decree; Jerusalem might yet anticipate destruction by repentance (iv. 14). But since the people are impenitent, the prophet sees these things already immediately near. The impression he receives of this is so overwhelming that he needs time to collect himself, and give expression to his profound feeling of pain (iv. 19–31). In iv. 19–21 he

expresses his own personal feelings, and also the sorrow of the whole land; but, finding it hard to accept God's hard decree, he receives in answer (iv. 22) a divine declaration, which forms the theme of ch. v. In iv. 23–26, in brief strokes, but with terrible gravity, he depicts the cheerless, gloomy outlook, on which only a rare yet significant ray of hope falls (iv. 27), since such judgment on His land and people cannot be the end of God's ways. The close of the chapter gives a striking picture of Zion in the agonies of siege.

b. V. 1–31. Was the judgment announced in the former chapter unjust and unmerited? By no means, is the answer of the accusing section, v. 1–9. Only observe how universal the moral corruption in Jerusalem. There is no man there whose fidelity might move the Lord to forgive the city (cf. Gen. xviii. 23 ff.; Ezek. xiv. 14, 18, 20). Ch. v. 1 is commonly described as rhetorical hyperbole, appeal being wrongly made to Jeremiah himself as a praiseworthy exception. Besides the fact that he was not a Jerusalemite, he here stands in contrast with the city, and even describes his experiences (v. 4 f.) as a representative of God's cause. He describes not merely his personal impressions, but, above all, the view of God, who sees into the heart. According to that view, sin had so become the universally ruling power in Jerusalem, that no one in God's sight is free from its stain, or could intercede for the city. The corruption embraces all classes of the population, not merely the common, untrained people, not regularly taught God's "way," and the mode in which to fear and serve Him, but even the well-to-do and educated, in whom apostasy has no palliation, but springs from wilful rebellion (v. 4 f.). Thus moral and religious evil are twined inextricably together; one grows out of the other. Dishonesty and treachery of every kind (v. 1) flourish, because reverence for the Most High and Most Holy has vanished (v. 2). Keeping no faith with the Lord God despite all

their vows of homage, they even attack the holy marriage-covenant, surrendering themselves without shame to reckless lust, to which they are especially instigated in their heathen sacred feasts (v. 7 f.). Therefore nothing can await them but merciless judgment. To their security, yea, their bold mockery of the threats of the genuine prophets (v. 12 f.), the Lord opposes the deep gravity of the judgment threatened (v. 10–19). It is carried into terrible effect by the nation from the north mysteriously announced in iv. 7, and now more minutely described v. 15 ff. If several features fit the Scythians very closely, such as greediness or love of plunder, those hordes being, in fact, more influenced by this than by political motives, ch. v. 19 (cf. vi. 11 f.) decides to the contrary. The prophet can on no account have had in view merely an invasion of such robbers, for he could not dream of an exile being inflicted by them. Rather in iii. 18 already the Judæans were threatened with an exile into the north country, analogous to the Assyrian one, but not to the same place. In this exile, awaiting Judah and Jerusalem, Jeremiah can only be thinking of Babylon after Isa. xxxix. 6 ff., Micah iv. 10. If, then, the Scythians come on the scene, it is still only in connection with the Babylonian power, and as a tribe in the service of that empire. Moreover, the Babylonians had many similar auxiliary nations. That it was a divine Nemesis which befell Judah is briefly put in a sort of *Mashal* (v. 19), such as Jeremiah is fond of, cf. ii. 13, v. 30 f. Then the ingratitude to God, and the disobedience of which the nation is guilty, are further set forth, v. 20 ff. The wondrous order and control of nature might teach it, that it should fear Him, the Creator, as a God able with strong hand to sustain His government (v. 22), and by this very government richly bless His people (v. 24). But His people have rebelled against that power, and lost that blessing. There are many among them who simply use the sacred life of their fellow-men to satisfy their cruel lust and greed (v. 26 f.), or

even trample on the rights of the poor and wretched, widows and orphans, which God has declared inviolable, or let them be trampled on. What other end could such a state have than sudden judgment? The last saying (v. 30) sums up thus: Events exciting horror and trembling will certainly happen in the land. Ver. 31 indicates not so much the contents as the main reason of this state. It arises from this, that a lying spirit speaks in the prophets, who ought to awaken and alarm the conscience; while the priests, forgetful of their sacred office as guardians of the law, willingly assist the false prophets who encourage to resistance against God; and finally, the people, instead of lamenting such perverseness, take pleasure therein, because under such guides they are free from the strict rule of the holy God, and can give free scope to their impure passions.

c. Ch. vi. 1–30. The alarm becomes still more intense. Even Jerusalem cannot be retained. Hence (differently in iv. 6) they are to flee from this city also towards the south, the enemy coming from the north. Thither the crowds of fugitives are to be directed by signals of smoke and fire. Already the hostile hosts press forward with unwearied speed, and carry on the work of investment with alarming energy in order to destroy guilty Jerusalem, which the prophet with a last urgent entreaty exhorts to repentance, vi. 8. In vi. 9 ff. follows the condemnation in the form of alternate addresses of God and the prophet. The latter is called upon to complete the judgment passed upon the vine Israel by a gleaning. This gleaning must, of course, fall on the remnant of Judah, which, however, does not exclude the promises, iv. 27, v. 18. The prophet rightly understands this charge to mean, that he is to punish Judah by a prophetic message of judgment carrying in itself God's action, but complains (vi. 10) that his people has no ear for God's message, preaching is therefore useless, and that he himself can no longer conceal such woes in his bosom (ver. 11*a*). The Lord, therefore, bids him pour

out the whole matter of the judgment—exile, impoverishment, privation, etc.—upon the multitude without distinction. Since no one is terrified by the warning cry, or will withdraw from fellowship with sinners, no one shall be excepted from fellowship with judgment. From child to old man all fall a prey to it, because all share in the guilt. Here also, vi. 13 (as in v. 27 f.), unbridled covetousness is made especial matter of complaint, and the accusation culminates as in v. 31, being directed against the priests and prophets, who also are given up to such base greed, and therefore preach lucrative falsehood instead of truth and self-denial. Entangled in such self-seeking, they dare not, of course, expose the evils of the community entrusted to them, but are forced to whitewash them and apply superficial remedies. They cry, Peace, when there is no peace! This Hebrew word *shalom*, of course, is not quite equivalent to our word "peace;" it is more comprehensive, describing properly a state of undisturbed prosperity, and including, therefore, comfort and competence just as much as calm security. In prophetic language it applies chiefly to unbroken harmony between God and man, then to the effects of this harmonious relation: peace and safety in outward life. The false prophets, in saying, Peace, Peace, heal the deep breach, consisting in backsliding from God, superficially; they hush it up. They first of all deny the actual severance between God and His people, the divine wrath that is called forth by the people's enmity to God; and next, they consistently question the threatened ruin and confirm the people in their security. In both respects they are the antipodes of the prophet Jeremiah, whose mission it is to proclaim the schism between God and the nation, and the judgment coming on the nation in consequence. That the nation does not discern its evil condition, is bad enough. Neither by examples of blessing and judgment in the present and past (vi. 16), nor by the trumpet-voices of the prophets (vi. 17), could it be brought to discernment. It must there-

fore reap the fruit of its frivolous spirit; the Lord will make it an example to the whole world, and will not be restrained from this course by hypocritical sacrifices.' Cf. with vi. 20 the following discourse, vii. 21 ff. At the end the northern conquerors appear once more, vi. 22 ff.; cf. on v. 15 ff., and Introd. p. 16. At the conclusion of this longer discourse or group of discourses from Josiah's days the prophet is taught in a figure the design and issue of his work, vi. 27-30. The fire of his message would sift the hearers and separate a penitent portion from the corrupt mass, if such an one existed. But although he spared no effort, all his expenditure of strength failed to discover such a hopeful remnant. Therefore the divine sentence takes the form of universal rejection.

SECTION V.

THE TEMPLE DISCOURSE, CHS. VII.–IX.

VII. 1. The word which came to Jeremiah from Yahveh, saying: 2. Take thy stand in the gate of Yahveh's house and proclaim there this word, and say: Hear ye the word of Yahveh, all Judah, who enter at these gates to fall down before Yahveh. 3. Thus says Yahveh of hosts, the God of Israel: Amend your ways and your works, then will I cause you to dwell in this place. 4. Trust not in deceitful words, when it is said: "The temple of Yahveh, the temple of Yahveh, the temple of Yahveh is this!" 5. On the contrary, if you are diligent in good ways and works, if you really do right between every one and his neighbour; 6. and oppress not the stranger, the orphan and the widow, and shed not

CHAPTER VII.

Ver. 2. The prophet is to take his stand in the gate of the temple, *i.e.* of the temple forecourt. According to xxxvi. 10 (cf. xxvi. 10), one thinks of the "new" gate leading into the inner or upper forecourt. But the words "they who enter by this gate" do not fit this view, for the people could not enter that forecourt. It is better, therefore, to suppose that the prophet was to address the crowds on their entrance into the outer court. He did so on the Sabbath, or, still more probably, on a feast, when "the whole of Judah" streamed together there. Ver. 3. *Ways* and *works* combined, as in ver. 5, xviii. 11, xxvi. 13, xxxii. 19. *This place*, where they dwell, is Jerusalem-Judah, of course with the temple for a centre. Cf. ver. 7, xiv. 13 (15), xxiv. 5 (6), xxxiii. 10. Ver. 4. "The temple of Yahveh," those treacherous voices constantly cry, in order to quiet all inner doubts. מְקֹמָה, these spaces, 2 Chron. viii. 11. Therefore no evil can befall the place, must be supplied. Ver. 5. Cf. v. 28. Ver. 6. The stranger, widow and orphan, are specially protected by the law and recommended to kindly treatment, Ex. xxii. 20 ff., Deut. x. 18 f., xxvii. 19, which

innocent blood in this place, and walk after no other gods to your hurt; 7. then will I cause you to dwell in this place, in the land which I gave your fathers, from of old and for ever.

8. Behold, you trust in deceitful words which shall not profit. 9. What? Do you steal, murder, and commit adultery, and swear falsely, and offer incense to Baal, and walk after foreign gods, whom ye know not—10, and then come and appear before me in this house, over which my name has been proclaimed, and say: "We are delivered"—that you may commit all those abominations? 11. Has then this house, over which my name was proclaimed, become a robbers' den in your eyes? I also, behold I have looked into this, is Yahveh's oracle. 12. For go now to my place, which is at Shiloh, where I caused my name to dwell formerly, and see what I did to it because of the wickedness of my people

commands were often enjoined by the prophets, *e.g.* Isa. i. 17, 23, x. 2; Ezek. xxii. 7. On the shedding of innocent blood, cf. Deut. xxvii. 25 and Jer. ii. 34. אַל, perhaps in place in the similar passage xxii. 3, seems strange here instead of לֹא, but is to be explained by the vivacity with which a speaker can interrupt his long sentences. Ver. 9. The infin. absolutes describe with indignation the evil practices which visiting the temple is meant to atone for, ver. 10. The enumeration recalls the Decalogue, although varying with a prophet's freedom from the order there (see Dillmann, *Exod.* p. 206). In the same way the violations of the first table are put afterwards. On קטר, see on i. 16. Ver. 10. קרא שם על, originally not merely "to name after some one," but to proclaim a name over something —a formal proclaiming of the owner, 2 Sam. xii. 28. נצלנו, we are plucked away, namely, from well-merited judgment, are hidden. Ver. 11*b*. Thus have I also—behold, I have seen into, namely, into the base abuse with which you have treated my house. God's insight prepares the way for His action, Ex. iii. 7. Ver. 12 is a weighty testimony to the fact, that according even to the prophet's view the sanctuary at Shiloh was the equal and forerunner of the temple of Jerusalem. The name of the Lord dwells ever but at one place in Israel; but this place may vary. Deuteronomic regulations like xii. 11, xiv. 23, therefore, do not apply exclusively to Jerusalem. There was a central sanctuary previously at Shiloh, where the Mosaic tabernacle was set up, which as matter of course was changed

Israel. 13. And now because you committed all those works, is Yahveh's oracle, and, although I spoke early and diligently to you, you did not hear, and, although I called to you, you did not answer,—14. I do to the house, over which my name was proclaimed, in which you put your trust, and to the place which I gave to your fathers, like as I did to Shiloh, 15. and I cast you away from my sight, like as I cast away all your brethren, the whole seed of Ephraim.

16. But thou, pray not for this people, and lift not up for them supplication and intercession, and urge me not; for I will not hear thee. 17. Seest thou not what they do in the cities of Judah, in the streets of Jerusalem? 18. The children gather wood, and the fathers kindle the fire, and the women knead dough to prepare cakes for the queen of heaven, and they pour out libations to foreign gods to provoke me. 19. Do they then provoke *me*, is Yahveh's oracle, not rather

as time went on into a permanent building. The theocratic centre remained in Shiloh from the days of Joshua to the death of Eli, Josh. xviii. 1, 1 Sam. iv. 3, thus during the whole period of the Judges. After the removal of the ark (1 Sam. iv.) the sanctuary fell into decay, so that it nowhere figures as a rival of the one at Jerusalem, like Bethel and Dan. A literal destruction may have taken place in Samuel's days; it cannot be proved from Judg. xviii. 30 f. But the obvious proof in the prophet's view of the rejection of Shiloh, which the Lord once acknowledged, is the carrying away of "Israel," whose sacred centre it was, by the Assyrians. Then Shiloh may have been laid waste, so that now it presented a desolate look, although, according to Jer. xli. 5, it still had inhabitants. Ver. 13. God's having spoken unceasingly to Judah increases responsibility. השכם ודבר, as in ver. 25, xxv. 4, xxvi. 5, xxix. 19. Cf. Gesen. § 131. 3*b*; Eng. § 128. Ver. 15. Ephraim, name of the northern nation = Israel, ver. 12, as in Hos. iv. 17, Isa. vii. 2, and often. Ver. 18. *The queen of heaven* (cf. xliv. 17, 19, 25) is probably Atar-Astarte, who is repeatedly mentioned in the inscriptions of Assurbanipal as Atar Samain = Atar of heaven, and indeed as the goddess of a north-Arabian tribe of the Kedarenes (Schrader, ii. 107). The epithet "of heaven" alludes to her astral character. As Baal stood in relation to the sun, Astarte, widely known in Asia, stood in relation to the moon. Special cakes were baked for this goddess (cf. the grape-cakes, Hos. iii. 1, with which there may be some connection), which are

themselves to the shaming of their countenance?—20. Therefore thus says the Lord Yahveh: Behold, my anger and my fury shall be poured out against this place, upon the men, and upon the cattle, and upon the trees of the field, and upon the fruits of the ground, and shall burn, and shall not be quenched.

21. Thus says Yahveh of hosts, the God of Israel: Add your burnt-offerings to the sacrifices and eat up the flesh! 22. For I spake not with your fathers, nor commanded them on the day when I brought them out of the land of Egypt, in relation to burnt-offering and sacrifice. 23. On the contrary, I commanded them this word, saying: Hearken to my voice,

called כַּוָּנִים, it is conjectured a foreign word; cf. Greek, χαυῶνες, χαβῶνες. According to xliv. 19 (see there), these cakes were symbolic representations of the moon, and so moon-shaped. Her worship belonged chiefly to the women (xliv. 17), this goddess representing the female principle of fertility. Ver. 20. נִתַּךְ, cf. Nah. i. 6. הַמָּקוֹם, see on ver. 3. Ver. 21. סִפּוּ, imper. of סָפָה, or better, יָסַף: add your burnt-offerings (which were to be wholly burnt to the Lord) to your sacrifices (most of which was consumed by the offerers) and eat (everything together as) flesh (a depreciatory word, suggesting the profane character of the act). Vv. 22, 23. This passage forms a main argument against the pre-exilian origin of the detailed Pentateuchal law of sacrifice, the so-called Priest-Codex, since Jeremiah knows no Mosaic sacrificial laws (Hitzig, Graf, Kuenen, Wellhausen *et al.*). But so understood, this saying would seem very strange, even apart from that codex. Jeremiah would also have no knowledge of the "book of the covenant" with its sacrificial precepts (Ex. xx. 24, xxiii. 18, cf. xxxiv. 25), and just as little of the Jehovistic narrative, according to which the Lord summoned His people to a sacrificial feast in the wilderness (Ex. v. 1, 3, 8). Even Deuteronomy, whose Mosaic character he plainly defends, contains regulations in regard to sacrifice, xii. 6, 11, 13, 14, 27. Nay, Jeremiah would contradict himself; for according to xvii. 26, xxxi. 14, xxxiii. 11, the offering of sacrifice is part of the Church's normal state, and therefore pleasing to God; and xxxiii. 17–24 (assuming the passage to be genuine) speaks explicitly of an eternal divine covenant with the sacrificial priests, which must reach back to the days of Moses. One might therefore be tempted with the Rabbins in this passage to understand "on the day when I brought

then will I be your God and you shall be my people; and you shall walk in all the way which I shall command you,

thee out of Egypt" specifically of the exodus, excluding the Sinaitic legislation (cf. Ex. vi. 7, xv. 26); but this is precluded by the use of this indication of time in Jer. xxxiv. 13 ff. The key then is to be sought not in the indication of time, but in the exact sense of the words. The antithesis in ver. 23 cannot mean that "this word" is the only one that God uttered on Sinai. It is rather a general maxim, expanded by further commands which, according to Deut. v. 30, were given by Moses. But this principle is also the chief condition laid down by God in connection with His covenant with His people (Ex. vi. 7, xv. 26 f., etc.). Thus His chief care was not for the receiving of sacrifices, but for an obedient people. If, then, we take על דברי simply as introducing the contents: in respect of, in matters of, we have here the form, frequent in Semitic languages, of the absolute for the relative antithesis. We should say: I have not so much given you commands in respect of sacrifice as rather enjoined you this. In Hos. vi. 6 the absolute and relative forms stand beside each other; in the great saying of the father of prophecy, 1 Sam. xv. 22, only the relative is found. Even there rhetorical exaggeration is not to be spoken of. The Lord denies with good reason that He has commanded sacrifices in the sense which the people thought, independently of deep, internal conditions. The prophet, of course, discloses with solemn boldness (as in ii. 2) God's true word, because His real will. But another formal point gives help. על דבר or על דברי is not simply = על, Lat. *de*. Prevailing usage assigns to it a causal sense: Gen. xii. 17, xx. 11, 18, etc., also Jer. xiv. 1, "on occasion of the drought." Also 2 Sam. xviii. 5 (the only passage in which it could be reduced to an indication of contents) implies that Absalom was not merely the object, but the cause of the royal commands. The present passage, therefore, denies that sacrifice was the motive or occasion, and so the substantive content of God's legislation. Rather the message then ran: Hearken to my voice, and walk in *all* the way that I shall command you. Thus the stress is laid on obedience, and at the same time a one-sided ritual and therefore perverted piety is avoided (cf. Bredenkamp, *Gesetz u. Proph.* p. 105 ff.; we do not, however, approve his change of the text). The mutual relation between Yahveh and Israel is described in accordance with Ex. vi. 7 (iv. 16); Lev. xxvi. 12; Deut. xxix. 12; just so Jer. xi. 4, xxiv. 7, xxx. 22, xxxi. 1, 33, xxxii. 38, and often in

that it may be well with you. 24. But they hearkened not and inclined not their ear, and walked in that which they devised in the obstinacy of their evil heart, and showed their back and not their face. 25. From the day when your fathers went out of the land of Egypt until this day I sent to you all my servants, the prophets; daily I sent them early; 26. but they hearkened not to me and inclined not their ear, but hardened their neck; they did worse than their fathers. 27. And though thou shalt say all these words to them, they will not hear thee; and though thou call to them, they will give thee no answer. 28. Thus then say to them: This is the nation that never hearkened to the voice of Yahveh their God, and did not receive correction. Faithfulness is vanished and perished out of their mouth.

29. Shave off thy head-ornament (O daughter of Zion), and cast it away, and strike up a lament; for Yahveh has rejected and driven away the generation of his displeasure. 30. For the sons of Judah have done evil in mine eyes, is Yahveh's oracle; they have set up their abomination in the house, over which my name was proclaimed, to defile it;

Ezekiel. Cf. also Deut. v. 30 with ver. 23. למען ייטב is peculiar to Deuteronomy and Jeremiah, Deut. v. 16, 26, vi. 18, xii. 25, 28, xxii. 7; Jer. xlii. 6; cf. xxxviii. 20, xl. 9. Ver. 24. במעצות, *status absol.*; a prepositional qualification follows instead of an adjective. Cf. iii. 17. Properly "they became the back, not the front." Ver. 25*a* up to הזה might with LXX be joined to the foregoing; but the change of person is against it. ו after indication of time, as in viii. 1., יום as elsewhere יום יום, day by day. Cf. אִישׁ, man by man, every one. השכם, see on ver. 13. Ver. 28. Faithfulness, see on v. 1 f. Ver. 29. The fem. form shows (x. 17, xxii. 20) that the virgin of Zion is addressed: Shave off thy crown and cast it away. The two figures (the chief hair, which is shaven off in sorrow, and the crown which is thrown away) play into each other. Cf. Micah i. 16. She is to mourn on the heights, because she has sinned there, as in iii. 21; perhaps even merely because the mourning is heard farther there, cf. ix. 9. [illegible]neration of His anger, cf. Isa. x. 6. Ver. 30. Their enormiti[illegible]. idols and heathen symbols, they have brought even into [illegible]e temple of the Lord (cf. vii. 11). This was done und[illegible]r Manasseh,

31. and have built the high places of Tophet, that are in the valley of Ben-Hinnom, to burn their sons and their daughters in the fire, which I commanded them not, nor did it come into my mind. 32. Therefore, behold, days are coming, is Yahveh's oracle, that they shall no longer call it "Tophet" and "Valley of Ben-Hinnom," but "Valley of Slaughter," and they shall bury in Tophet for lack of room. 33. And the corpses of this people shall be food for the birds of heaven and the beasts of the earth, and none shall scare them away. 34. And I banish from the cities of Judah and from the cities of Jerusalem the sound of singing and the sound of gladness, the voice of the bridegroom and the voice of the bride; for the land shall become a desolation. VIII. 1. At

2 Kings xxi. 3–5, 7. Ver. 31. They set up the heights (high sacrificing-places) of *Tophet*, lying in the vale of the son of *Hinnom*. This valley, named already in Josh. xv. 8, xviii. 16, after a man or family (2 Kings xxiii. 10, Kethib), not appellatively "valley of wailing," girdles the city on the south-west and south; of a charming character in itself, it became afterwards an object of abhorrence through the shameful practices carried on there, and gave its name to hell (γέεννα = גֵּי הִנֹּם). More exactly, the place where these horrors took place is called תֹּפֶת (from תּוּף, to spit out: loathing). See Isa. xxx. 33. There the deity (according to xix. 5, Baal; according to xxxii. 35, Moloch, who is a special form of that universal god) was worshipped by sacrifices of children in heathen fashion. This was done first by Ahaz, 2 Kings xvi. 3, then especially by Manasseh, xxi. 6. Josiah, on the other hand, desecrated the place, 2 Kings xxiii. 10, which was perhaps afterwards called Tophet. Ver. 32. In that blood-stained place judgment will come on the inhabitants of Jerusalem (see xix. 7), so that the whole valley will be called Valley of Slaughter, and the dead are buried in impure, hated Tophet, because there is no room elsewhere for the crowd. Ver. 33. Climax: the corpses will lie unburied, a prey to carrion-eaters, from which Orientals shrink with special horror. Cf. Deut. xxviii. 26; Jer. viii. 2, xvi. 4, xix. 7, xxxiv. 20. Ver. 34 like xxv. 10 f.

CHAPTER VIII.

Ver. 1. וְא[illegible], the Vav before the jussive is not to be erased. The motive of the conquerors in this dishonouring of the bones

that time, is Yahveh's oracle, they shall drag forth the bones of the kings of Judah, and the bones of its princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, from their graves, 2. and shall spread them before the sun and the moon and the whole host of heaven, which they loved, and which they worshipped, and after which they walked, and which they sought, and before which they fell down. They shall not be gathered nor buried; they shall be for dung on the bare ground. 3. And death shall be more desired than life by the whole remnant, the survivors of this wicked race in all the places (of the survivors), whither I have driven them away, is the oracle of Yahveh of hosts.

4. And thou shalt say to them: Thus says Yahveh: Do men then fall and not rise again? Or does one turn away and return not? 5. Wherefore then is this people, Jerusalem, estranged with eternal estrangement? They hold fast to deceit, refuse to return. 6. I listened, then I heard: they speak not that which is right; there is none who repents of his wickedness, saying: What have I done? Every one turns away in his pursuit, like a horse rushing into battle. 7. Even the stork in the heaven knows its seasons, and turtle-dove, swallow, and crane keep the time of their coming,

is probably the love of booty, since they hope to find treasures in the graves of the kings and the wealthy. Cf. also the judgment on the dead, 2 Kings xxiii. 16. On the worship of the stars practised in Jerusalem, cf. xix. 13. Ver. 3. The second הנשארים is a copyist's error, to be omitted with LXX. Ver. 4. The word-play of the next verse turns on ישוב. He that turns aside from the right direction soon turns back. Ver. 5. They hold fast by deception, useless treachery, by which they deceive not merely God but themselves, as reason ought to teach them. Ver. 6. The listener is God Himself, as in xxiii. 25. לא־כן, crooked, insincere things, hiding the true state of matters. כֵּן, from כון, as in Num. xxvii. 7, xxxvi. 5, Isa. xvi. 6, "to say the right." As the horse, when provoked to battle (Job xxxix. 24 f.), rushes on without pause (שטף refers literally to a rushing stream), and refuses to be turned aside, so they pursue their wrong course. Ver. 7. Among the migratory birds to be seen in Palestine stands first the stork, then the turtle-dove, whose return heralds the approach of

but my people know not the ordinance of Yahveh. 8. How can you say: "We are wise, and Yahveh's law is with us?" Verily, behold the lying pen of the scribes labours deceitfully. 9. The wise are dishonoured, they are confounded and caught; behold, they have rejected the word of Yahveh, and what sort

spring (Cant. ii. 12); also a species of wandering swallow (probably the swift- or wall-swallow) is not wanting: סוּס (Kethib) or סִיס (Keri), Isa. xxxviii. 14; finally, עָגוּר, the crane, Targ., Saadya, Syr. Ver. 8 turns to the wise pre-eminently in Judah, who boast of possessing the Torah. The latter word does not directly mean the book of the law, but (cf. ii. 8, xviii. 18, xxvi. 4 f., and on אֵת, xxiii. 28) the divine instruction which the wise impart, of course founding on the written law (see on ix. 12). The next sentence robs them of this basis of respect, since they treacherously forged written laws and pretended they were divine. They thus proved themselves mere scribes (סֹפְרִים seems here depreciatory), not inspired sages, and not even honest, but "the lying pen of the scribes laboured deceitfully,"—they consciously falsified the doctrine of the law in order to deceive the people. What the spirit and substance of these false Torahs were, we do not know. Isa. x. 1 would suggest chiefly social regulations; yet the prophet may also have had rules of worship in view. The Torah is official instruction (proceeding from priest or prophet), bearing on the course of life in the theocracy as well in matters of law as of worship. Cf. Hos. viii. 11 ff., where Torahs referring to worship are presupposed, and Micah iii. 11, where judicial decisions are in question. But when some writers recently (see even König, *Offenb.* i. p. 164 f.) think they see in this "amalgam of deceit" the ceremonial law, either the Pentateuchal or a similar one, in which, of course, law and prophets would be as glaringly opposed to each other as, according to Volkmar, Paul and the Jewish-Christian apostles were, Rev. xiii., first of all, there is no positive evidence for this view (for we cannot acknowledge vii. 22 as such); and, secondly, it is not remembered that our Pentateuchal ceremonial law (Priest-Codex) condemns practices like that in vii. 9 ff., or immoral acts like those scourged in vii. 30 f. quite as severely as Jeremiah. Only by means of real falsifying of the letter could the laws respecting sacrifices and first births be abused to condone such conduct; and this is just what Jeremiah reproaches the scribes with. Ver. 9 speaks of the public unmasking of such forgers. It is possible that the prophet sets before them the rejection of God's word made known by Himself as a proof of their total

of wisdom can they have? 10. Therefore will I give their wives to others, their fields to the conquerors; for from the least to the greatest they are all thieves, from prophet to priest they are all deceivers. 11. And they patch the rent of the daughter of my people slightly with the words: Peace, Peace! when there is no peace. 12. They are dishonoured, because they committed abomination; nor are they even ashamed, and they have not learnt to feel reproach. Therefore they shall fall among them that fall; at the time of their visitation they shall stumble, says Yahveh.

13. I will remove and sweep them away, is Yahveh's oracle, so that there shall be no grapes on the vine and no figs on the fig-tree, and the leaf shall wither; thus I send to them those who come upon them. 14. "Wherefore do we sit still? Gather together and let us enter into the fenced cities and perish there; for Yahveh, our God, wills our destruction; he has given us poison-water to drink, because we have sinned against Yahveh." 15. One waits for peace,

incapacity to judge of divine things; but the reference may be to the discovery of the genuine book of the law under Josiah, by which the law-concocting of that set was dragged to light and its contradiction to God's true word discovered. "Wisdom of what"=what of substance and value could they have when they despise God's word? Cf. ii. 8, "me they knew not." Ver. 10*a*. Cf. vi. 12. Vv. 10*b*–12 like vi. 13–15. Ver. 12. וירפו, as from רפה, Ges. § 75. 21*c*; Eng. § 74. LXX wrongly omit vv. 10*b*–12. Elsewhere also Jeremiah does not avoid repetitions. Ver. 13. To הסיף, from סוף, to sweep away, the inf. abs. of אסף is added for emphasis. The following words are not, as is usually done, to be interpreted of the sinful unfruitfulness of Israel, but, after Micah vii. 1, of the desolation which ensues when God held a fruit-gathering in the garden, *i.e.* carried away the inhabitants. "And I gave them those who come upon them (hostilely)," leads on to what follows. Ver. 14. Why do we still remain in the open country as if there were full security? We hear those suddenly attacked speaking (cf. iv. 5): Let us flee to the fenced cities; not indeed to be safe there, but to perish worthily. נדמה and הדמנו, derived by Masoretes from דָּמַם, former Niph. for נִדְמָה, Ges. § 67 a. 11; Eng. § 66. מֵי ראש, poison-juice, according to Gesenius specifically poppy-juice (so called from the heads), opium, then poison generally; cf. ix. 14, xxiii. 15. Ver. 15 describes the wretched state in

but no good comes; for a time of improvement, and behold—terror! 16. From Dan one hears the snorting of his steeds, the whole land shakes with the sound of the neighing of his horses, and they come and devour the land and that which is therein, the city and them that dwell therein. 17. For behold, I send among you basilisks, against which there is no enchantment, and they shall bite you, is Yahveh's oracle.

18. O what can comfort me for the sorrow! My heart is sick within me! 19. Behold, the shriek of the daughter of my people sounds from the land afar off: "Is then Yahveh no longer in Zion, or is not her king in her?" Wherefore have they angered me with their graven images, with foreign vanities? 20. "The harvest is past, the fruit-gathering is ended, and we are not set free." 21. For the breach of the daughter of my people I am broken down, am sad, horror has seized me. 22. Is there then no balm in Gilead, or is there no physician there? For wherefore does no healing of the

which those forsaken and persecuted of God find themselves. מרפה, usually writing, see xiv. 19. Ver. 16. Cf. iv. 15. אבירים, the strong ones; elsewhere poetical phrase for oxen, used in Jeremiah of horses, xlvii. 3, l. 11. Ver. 17. Irreconcilable enemies (cf. iv. 30), compared to serpents that cannot be charmed. צפעני, according to Aquila and Vulg., basilisk (=צֶפַע), small, span-long, extremely malignant serpent, especially common in Africa. Cf. Eccles. x. 11. Ver. 18. Properly, "O my comforting for the sorrow," where could it be found? Ver. 19. As in ver. 14 f. those attacked speak, here those banished speak: Does then the Lord no longer reign on Zion, that we are abandoned? He is King according to Isa. xxxiii. 22 and here. The divine voice replies: Why have they provoked me with heathen gods? See on ii. 5. Ver. 20. The complaint of the captives dwelling afar off continues; from one month to another they hoped in vain for deliverance. Ver. 21. שבר, see on iv. 6. Ver. 22. Proverbial saying. Is there then no remedy for such hurts? צרי is not the balsam proper, but the resin of the mastic-tree common in Gilead, a country rich in plants and trees. It was a chief export of the country (Gen. xxxvii. 25, xliii. 11; Ex. xxvii. 17), and was widely used in healing wounds (xlvi. 11; Pliny, *Hist. Nat.* xxiv. 22). שם scarcely applies to Gilead, as if famous physicians were found there, but proverbially to the place where the sick man is; here, the daughter of Zion. ארכה is not the dressing, but

daughter of my people arise? 23. O that my head were waters and mine eyes a fountain of tears, then would I weep day and night for the slain of my people!

IX. 1. O that I had a wayfarer's lodging in the wilderness, then would I forsake my people and depart from them! For they are all adulterers, an assemblage of cheats. 2. And they bend their tongue as their bow with deceit, and they use not their power honourably in the land; for they proceed from misdeed to misdeed, and they know not me, is Yahveh's oracle. 3. Take ye heed, every one of his neighbour, and trust not in a brother; for every brother is a thorough supplanter (Jacob), and every friend goes about slandering. 4. And every one outwits his neighbour, and the truth they speak not; they have trained their tongue to utter falsehood, wearied themselves in framing plots. 5. Thy dwelling-place is in the midst of cunning; through cunning they refuse to

the sound flesh growing when a wound heals (cf. Isa. lviii. 8, and Delitzsch there). עלה denotes this growing up, just so תעלה, xxx. 13, xlvi. 11. Ver. 23 concludes mournfully, whereas ix. 1 opens a new line of thought. The Hebrew division of the chapters is therefore correct.

Chapter IX.

Ver. 1. מי יתנני = מי יתן לי, Ps. lv. 6.—מלון, night-lodging, khan, giving the wanderer in uninhabited districts merely shelter for the night and the barest necessaries for providing a meal. Ver. 2. וידרכו (shortened Hiphil, Ges. § 53. a. 4; Eng. § 52), to tread = stretch their tongue as their bow. שקר also is accusative. A second object is possible, since the treading includes also a charging of the bow. לאמונה, according to the rule of justice and faithfulness, see on v. 3, opposite to שקר. גבר, to become or be powerful; here the latter, as in xxiii. 10. Ver. 3. *Every brother* is a true *Jacob*, properly sets right the heel; where the sound of the word necessarily recalls the patriarch, who acted craftily to his brother, Gen. xxvii. 36. Cf. Jeremiah's own experience, xii. 6. רכיל, see on vi. 28. יהלך, poetical for יֵלֵךְ. Ver. 4. הֶהָתֵל, Hiph. of תלל, uncontracted form for יְהַתֵּלּוּ.—העוה, inf. constr., Ges. § 75. a. 17; Eng. § 74.—נלאה, here, not = to be weary of a thing, but to weary oneself with it. They regularly study the art of lying, requiring more labour than speaking the truth. Ver. 5. Materially different, but not better, reading in

know me, is Yahveh's oracle. 6. Therefore thus says Yahveh of hosts: Behold, I will melt and test them; for how should I do (otherwise) in presence of the daughter of my people? 7. Their tongue is a deadly arrow, they utter falsehood; with his mouth one speaks peacefully with his neighbour, but in his heart he prepares his guile. 8. Should I not visit them for such things, is Yahveh's oracle, or should not my soul take revenge on a nation like this?

9. Upon the mountains I will begin weeping and wailing, and upon the meadows of the pasture a lamentation; for they are made desolate, so that none passes by, and one hears no more the hum of the flock; from the birds of the heaven to the cattle they are (all) fled away, departed. 10. And I make Jerusalem heaps, a dwelling of jackals; the cities of Judah I turn into a desert, without inhabitant. 11. Who is the wise man that he may understand this, and who is he to whom Yahveh's mouth speaks that he may declare it: Wherefore is the land utterly ruined, made desolate like the desert, none passing by? 12. The Lord said: Because they have forsaken my law which I set before their eyes, and hearkened

LXX. Instead of שבתך, which is God's address to the prophet, they read שוב תוך, joined the first saying to what precedes, and took the second like Ps. x. 7. Ver. 6. The melting and testing refers here (rather different in vi. 27) to the painful, purifying judgment; hence: how could I do (otherwise) in presence of the daughter of my people? Instead of the latter expressive order, many prefer to insert רָעָה after LXX, as in vii. 12. Ver. 7. שְׁחוּטָה, slaying, not with Keri to be changed into passive, since the meaning "sharpened" (Targ.) is unconfirmed. ישים, in the dark recess of his heart he lays up his scheme like a trap. Ver. 8 like v. 9, 29. Ver. 9. על not to be limited to the object of mourning, but primarily local.—נצתו, the meaning "to be burnt" (from יצת) is here unsuitable, see on ii. 15. מבלי, see there. Ver. 11 after Hos. xiv. 10. זאת applies to what follows. Where there is a wise man, he sees through the following enigma; where there is a prophet, he gives an answer to the following question. Ver. 12 follows up the question. Then answered Yahveh, giving the authentic explanation of the events. The Torah, which God set before their eyes, and which they forsook, is not a mere oral revelation, but something abiding, fixed in writing, although constantly made known to them

not to my voice, and walked not therein, 13. but walked after the obstinacy of their heart, and the Baals which their fathers loved: 14. Therefore thus spake Yahveh of hosts, the God of Israel: Behold, I will feed this people with wormwood and give them poison-water to drink, 15. and scatter them among the heathen nations, whom they and their fathers knew not, and send after them the sword, until I have consumed them.

16. Thus says Yahveh of hosts: Look around and call the mourning women that they may come, and send for the expert women that they may come; 17. and let them make haste and strike up a wail over us, that our eyes may run down with tears and our eyelashes may trickle with water. 18. For a sound of wailing is heard from Zion: "How are we spoiled, we are cruelly put to shame; for we were forced to leave the land, for they overthrew our dwellings!" 19. For hear, ye women, Yahveh's word, and let your ear take in the word of his mouth; and teach your daughters wailing, and every one her companion a lamentation. 20. For death climbs in at our windows, pushes into our strongholds, to destroy the child

by oral preaching, like the "gospel" in Christian phraseology. Cf. on viii. 8. Ver. 14. *Wormwood*, symbolical designation of bitter grief, as in Lam. iii. 15, along with stupefying poison (see on viii. 14), as in Deut. xxix. 17. Ver. 15. The avenging sword pursues the scattered ones into foreign lands (xliv. 27), which does not imply that no remnant remains anywhere. Ver. 16. קראו to follow התבונן: Look around (cf. ii. 10), where you can find mourning-women, and call them, and send to the skilful (skilful in mourning), that they may come. Alongside the form תבואינה, the more common one תבואנה is here found. Ver. 17. תשנה without א, as in Ruth i. 14; Ges. § 74. a. 4; Eng. § 73.—ירד with accus., Ges. § 138, a. 2; Eng. § 135. Ver. 18. Since, according to the prophet's poetical conception, they are to hear their own funeral-song during life (ver. 17), the standpoint may change, ver. 18: from Zion sounds mourning—*we* forsook the land. They hear, how after their departure the mourning-women will sing. Ver. 19. Climax: the regular mourning-women not sufficing, all the women of the land are to fit themselves for the task. The suff. masc. אזנכם shows the freedom of the language. Ver. 20. The death, which climbs through the windows and penetrates into the highest buildings, suggests the pestilence, the most terrible foe of the besieged (Cheyne), xv. 2,

from the street, the youths from the highways. 21. [Say: Thus is Yahveh's oracle:] And the corpses of men shall fall as dung on the open field and as sheaves after the reaper, and no gatherer comes.

22. Thus says Yahveh: Let not the wise man glory in his wisdom, nor the hero glory in his heroism; let not the rich man glory in his riches! 23. But he that glories, let him glory in this—in wisely knowing me, that I am Yahveh, who exercise love, justice, and righteousness upon earth; for I have pleasure in such things, is Yahveh's oracle.

24. Behold, days come, is Yahveh's oracle, that I visit all circumcision in uncircumcision: 25. Egypt and Judah, and Edom and the sons of Ammon and Moab, and all with clipped

which spares not even the children; cf. vi. 11. Ver. 21. דבר כה נאם ה', to be erased, with LXX, since the words, in themselves unusual, interrupt the connection; cf. viii. 2. Ver. 22 f. Cf. xvii. 5, 7, and 1 Cor. i. 31; 2 Cor. x. 17. Ver. 23. עשה חסד, etc., one might be tempted to apply to men: whoever exercises, etc.; but, following יהוה, it is better applied to the Lord. Whoever has known Him acting in this way will as matter of course act in like manner. Ver. 24 f. The phrase, obscure at first, "all circumcised in foreskin," is explained by the following enumeration, where the prophet plainly adduces circumcised heathen nations, and first the Egyptians, among whom this custom was generally and strictly observed in more ancient times (Ebers, *Ægypten u. d. Bb. Mose*, p. 278 ff., and Herzog, ii. 344); then Judah itself; next the kindred people of Edom, springing from Abraham and Isaac; therefore originally and certainly circumcised still in Jeremiah's days, whereas in the later post-exilian period circumcision had to be again forced on them by John Hyrcanus (129 B.C.), Joseph. *Ant.* ix. 1; further, the posterity of Lot, Ammon, and Moab, of whom the present passage alone makes mention on this point; finally, many Arabian desert-tribes, descendants of Ishmael, who had the custom in all ages. The latter are called "clipped of the edge," as in xxv. 23, xlix. 32 (cf. 28). The meaning is, that they shaved the chief hair all round, leaving only a tuft in the middle (and similarly the beard). Cf. Herodotus, iii. 8, of the Kedarenes: περιτρύχαλα κείρονται περιξυρῶντες τοὺς κροτάφους. This shaving as a mutilation which seems to have been joined among the Arabs with heathen offerings of hair, was forbidden by law to the Israelites, Lev. xix. 27, xxi. 5. The final sentence runs:

temple, who dwell in the wilderness. For all the heathen are uncircumcised, and the whole house of Israel is uncircumcised in heart.

For all the heathen as such are uncircumcised, impure despite their occasional use of circumcision, and the whole house of Israel is uncircumcised in heart or mind. Hence it has no privilege above them, and the other circumcised nations are not helped by their circumcision.

Exposition.

Chs. vii.–ix. form a larger discourse distinguished for this, that it has the temple not merely for its scene but also for its subject, at least in the first part. Since in xxvi. 4 ff., 9, its chief contents are described as occasioning a judicial prosecution of the prophet, it seems probable that the present is the same discourse given here at greater length. In this case it was delivered under Jehoiakim (xxvi. 1), at the beginning of his reign.

Contents. *a.* God's Displeasure at Jerusalem and His Temple, vii. 3–viii. 3: *a.* Unless you amend, this house of God will fare like that at Shiloh (vii. 3–15); *β.* the Prophet's Intercession avails no farther (vii. 16–20); *γ.* considering their open Disobedience, Sacrifice is useless (vii. 21–28); *δ.* their Heathen Abominations demand terrible expiation (vii. 29–viii. 3). *b.* The Retribution, viii. 4–23: *a.* Only in Apostasy are they constant (viii. 4–6); *β.* their Wisdom is deceitful (viii. 7–12); *γ.* the Avenger is near (viii. 13–17); *δ.* the Prophet's Grief (viii. 18–23). *c.* The Accusation, ch. ix.: *a.* Accusation of the Nation (ix. 1–8); *β.* the Prophet's Lament (ix. 9–15); *γ.* General Lament for the Dead (ix. 16–21); Supplement: *δ.* True and False Glory (ix. 22 f.); *ε.* Spurious Circumcision (ix. 24 f.).

a. VII. 3–VIII. 3. The first part of the discourse delivered at a gate of the temple-court, in the ears of the people crowding there, is a strong protest against overvaluing divine

worship, like the protest made by Isaiah (i. 10 ff.), but different from Isaiah's discourses, inasmuch as the destruction of God's house, on which superficial minds, encouraged by false prophets, set their trust, is announced as impending. Since the time that Jerusalem had experienced a miraculous deliverance in accordance with Isaiah's words, the notion that God's city was indestructible had become a fixed idea, which Micah indeed combated (iii. 11), but which held its ground despite all warnings, and in Jeremiah's days had become full of peril (just as in the last days of the temple, Joseph. *Bell. Jud.* vi. 2. 1). From the very first Jeremiah lays before the people (vii. 3) the positive condition of tranquil, prosperous dwelling in the land; it is an ethical condition: a good, God-pleasing walk, which is more precisely defined in ver. 5 f.: impartial dispensing of justice, gentle, loving treatment of the helpless, strangers, orphans, and widows, holding human life sacred, avoiding idolatry. Instead of this they grossly transgress God's chief commands, and think to find in the temple indulgence for their sins (ver. 9 f.). This is to make God's holy house a den of robbers (cf. Matt. xxi. 13), *i.e.* an asylum of common criminals, where they can find shelter and encouragement for their ill deeds. But they cannot thus cheat the Lord. He sees through their conduct, and will avenge it by abandoning His house at Jerusalem, as He abandoned the ancient Shiloh, the former scene of His revelation, for the sin of the Israelites dwelling and worshipping there.

So reprobate is the nation that the Lord even forbids the intercession which the prophet, with his priestly heart, felt himself constrained to offer, and often actually offered (xviii. 20, xiv. 19–22). Besides, the power of intercession has its limits even in the New Testament Church for the sinner himself, when that sinner consciously and permanently surrenders himself to sin. The abomination moving the Lord to this severe judgment is idolatry, which is now again showing

itself in Jerusalem after all Josiah's efforts,—a species of popular Astarte-worship, ver. 17 f.

Again, their sacrificial service, with its many ceremonies, by which they hoped to pacify Yahveh, can as little help them as the holy place, ver. 21 ff. Better omit their sacrifices altogether. The question of sacrifice was not before the Lord when He made His covenant with Israel under Moses. He sought an obedient people, keeping His holy will. Cf. Micah vi. 6–8. But whenever He made known His will to them, they did not regard Him, as now also they did not receive the prophet's testimony.

Accusation and threatening culminate in vii. 29–viii. 3, where the discourse touches on the darkest point in the history of religion at Jerusalem, the fearful crime of children-burning in the valley of Hinnom. It is not said that this horrible heathen spectacle was renewed after Josiah's reformation; and although it is not inconceivable, according to the present passage, that such things again occurred under Jehoiakim, still the place Tophet seems, according to this passage and xix. 12, to have been shunned with horror. In any case, however, the prophet regards that abomination as still unexpiated, and the living generation as sharing its guilt, because it has not really severed itself from the heathenism, which bore fruits in flagrant contradiction to the worship of Yahveh. Retribution will not fail. As they had slain children there, they will be slain there. Even those already dead will not escape the doom (viii. 1). As they have indulged in idolatrous dalliance with the stars of heaven, their bones will moulder under the open heaven. And the survivors will be so unutterably miserable (viii. 3), that they will envy the dead their fate.

b. VIII. 4–23. With a new turn of the discourse, the prophet recalls the nation's ruinous perseverance in apostasy from its God. Just as it is unnatural for one who has fallen to the ground not to attempt to rise again, so it is irrational

for them to refuse to abandon the deception with which they deceive, not merely God, but also at last themselves (ver. 5). But the knowledge that repentance, *μετάνοια*, is necessary, is entirely wanting to them; with wild lust they continue their wandering course without break (ver. 6). More irrational than the birds of heaven, which know well God's ordinances (ver. 7), they seem to themselves to be wise and brag of the possession of divine revelation. But God's holy law, from which they ostensibly draw their wisdom, they deliberately falsified, rejecting His word, which is the source and fulness of all true wisdom (ver. 8). Thus even the possession of a divine Scripture does not secure against the grossest errors when its expounders and preachers are ruled by thirst for glory and gain instead of by God's Spirit. Thus divine revelation is falsified in the hands of those who boast of knowing it. Instead of being a two-edged sword (Heb. iv. 12), inexorably exposing injuries, God's word then becomes a salve covering up the wound superficially (ver. 11). Then no refutation, no putting to shame by word and deed, any longer avails (ver. 12) — a distinguishing feature of such national leaders. The end can only be the sudden downfall of the nation and its guides.

Into these messages of peace the voice of the Lord, reaping the harvest of judgment, strikes in with appalling effect (cf. Joel iii. 13). The northern foe, described more at large in the discourses of Josiah's days, again appears as avenger (ver. 14 ff.). When he comes, the inhabitants of the land will feel that God Himself has given them a bitter, deadly drink, and they will despair. The prophet keenly feels the misery of his people beforehand, and gives vent to his sorrow in a sigh, ver. 8, and a wail, vv. 21–23. Meanwhile he lets us hear the bitter undeceiving and deep despondency of the people in banishment, vv. 19, 20, as well as the voice of the Lord, who reminds them that they have forsaken Him, not He them.

c. Ch. ix. The prophet himself is so disheartened in his

work, that he would fain, like Elijah, flee to the wilderness and live there in extreme privation rather than among his own people. This wish (ver. 1*a*) shows how little he expects personal gain or follows his own inclination, notwithstanding his patience. If he had his own desire, he would be far away; cf. Ezek. ii. 6. And it is not merely the ruin threatening his people that would drive him away, but the intolerable wickedness and untruthfulness of the people among whom he dwells. As to the universality of this reproach, see after v. 1 ff. They are all adulterers in the literal and wider sense (see on v. 7 f.), a company of deceivers, versed only in lying, strong and powerful only in dishonesty (ver. 2). Since they no longer know God (ver. 2), and do not sincerely wish to know Him (ver. 5), their fidelity to men also has ceased; the tenderest ties of nature do not restrain them from treacherous cruelty (ver. 3). It is a war of all against all, a secret hostility of neighbour to neighbour, such as the prophet experienced in his own family, xii. 6; the better words they use to one another, the worse their disposition, cf. ver. 7. The whole picture is a companion-piece to Micah vii. 5 f.

Since such a state of things calls for judgment, the prophet's language passes from accusing to mourning, ver. 9 ff. He sorrows for the land, which in spirit he sees already desolate, yet not without again giving every one, who cares to understand, a key to so sad a fate: such misfortune is the penalty for their apostasy and obduracy; cf. i. 16. That the land may at once prepare for a mourning, which will come so certainly and quickly, he calls upon it to summon mourning-women on every side to lament the fate of the destroyed city and vanished nation, ver. 16 ff. But he is not content with this, ver. 19 ff. The whole nation is to become a mourner; all women are to assume this character, for they will all have enough to lament, when horrid death penetrates into the ostensibly impregnable city, and reaps its fearful harvest among young and old.

Finally, in vv. 22 f. and 24 f. follow two oracles, which were perhaps spoken by Jeremiah about the same time, but only took their present place later on the dictating of the book. Now they form a not inapt conclusion. Since all human wisdom (cf. viii. 8 f.) and strength (cf. ix. 2), as well as all riches, will prove futile in the time of judgment, let no one seek his glory, greatness, and safety therein, but only in the knowledge of the Lord (cf. the similar antithesis, xvii. 5 ff.), and especially of the God who exercises love and justice. Whoever knows Him will also do what pleases Him, and so deserve His goodwill. Without such a spirit outward circumcision avails nothing, cf. iv. 4. On the contrary, it directly provokes God's judgment, when inner disposition and moral conduct are not in harmony with the symbol. Nor has even Israel the privilege of this outward right exclusively. In order thoroughly to humble Judah, it figures here among a number of nations who also are circumcised and yet uncircumcised. As those heathen, despite their circumcision, are regarded by the Jews as "uncircumcised," *i.e.* as impure, so Judah by reason of its disposition is uncircumcised before God, and like the heathen will fall a prey to doom. The prophet's inwardness shows itself here also, where he declares obedience to the outward ordinance in itself worthless, just as a Christian preacher would warn any one against deeming himself a Christian because baptized.

SECTION VI.

AGAINST IDOLS, CH. X. 1–16.

X. 1. Hear ye the word which Yahveh has spoken respecting you, O house of Israel! 2. Thus says Yahveh: Accustom not yourselves to the way of the heathen, and be not terrified at the signs of heaven, because the heathen are terrified at them. 3. For the rules of the nations—nothingness is this; for it is hewn as a tree from the wood, it is a work of the labourer with the axe. 4. They dress it up with silver and gold, they make it fast with nails and hammers

CHAPTER X. 1–16.

Ver. 1. *House of Israel*, the northern tribes in a state of exile, as in iii. 11 f., vii. 12, xi. 10. The prophet here addresses them as in iii. 12. Ver. 2. למד אל here only: to learn something, accustom oneself to. *Way* of the heathen, their mode of life, here mode of worship, cultus, religion; cf. ὁδός, Acts ix. 2, xix. 9. The *signs of heaven* as an object of dread are the planetary constellations and other, especially abnormal, phenomena in the starry heaven, from which the heathen, especially the Babylonians and Assyrians, derived their oracles. If the verb only notes the unfavourable signs, the explanation is that fear is the chief characteristic of superstition. Ver. 3. חקות, the rules of faith and superstition. Worship of the stars especially was under definite regulation, and based on calculations and laws. הבל הוא, emptiness, nothingness is this. As the prophet uttered this word, with which he usually designates the idols (see on ii. 5), he involuntarily calls up the chief form of that heathen delusion, the idol itself, to which the suffix in ברתו refers; the verb as in Deut. xix. 15. On the matter, cf. Isa. xl. 19 ff., xli. 7, xliv. 12 ff.; מעצד (only again in Isa. xliv. 12 in like connection), a cutting tool, axe. Ver. 4. The substance of these images was usually wood. On this gold and silver plate was nailed for ornament (Isa. xl. 19, xxx. 22). They were then nailed to the ground that they might not shake; cf. xli. 7.

that it shake not. 5. They are like a scarecrow in a cucumber-garden, and cannot speak; they must even be carried, for they cannot walk. Be not afraid of them, for they do no harm; nor does it lie in them to do good. 6. None is like thee, O Yahveh, thou art great, and thy name is great in strength. 7. Who will not fear thee, O king of the nations? for to thee it is due; for among all the wise ones of the nations, and among all their rulerships, there is none like thee. 8. And at a stroke they shall become simpletons and fools; the vanities are chastised, wood is this! 9. Beaten silver is brought from Tarshish, and gold from Uphaz; it is a work of the artificer and of the smelter's hands; violet and red purple is their attire: they are the work of skilled workmen altogether!

Ver. 5. כתמר מקשה, properly, "like a pillar of a cucumber-field." = *scarecrow*, according to the apocryphal Epist. Jer. (of the Maccabæan age) ver. 70, ἐν σικυηράτῳ προβασκάνιον. Cf. the priapus-pillars, which figured ridiculously as scarecrows (Verg. *Georg.* iv. 110 f.; Horat. *Sat.* i. 8. 1–4). מקשה in Isa. i. 8 also signifies cucumber-field, elsewhere (Ex. xxv. 18) certainly turners' work, from קשה, to turn. Hence many render "like a turned pillar-shaft," which is less expressive. ינשוא, Ges. § 47. a. 4, for יִנָּשֵׂא. On the matter, cf. Isa. xlvi. 7. They can do neither good nor evil, Isa. xli. 23. אותם, see on i. 16. Ver. 6. מאין here and ver. 7 as in iv. 7, but peculiarly independent. Ver. 7. יָאֶה here only: to beseem, *to be due*. Ver. 8. באהת = *unā*. בער, to become stupid, denom. of בְּעִיר, cattle; cf. Niph. vv. 14, 21, and in the parallel li. 17; here, to stand as fools. Ver. 8*b* through its enigmatical brevity is very differently interpreted. מוסר, best: chastising of the vanities = idols, in the sense of convicting them; cf. ver. 15, פקדתם. When their worshippers are convicted of folly and stand confounded, this is also a chastising of the idols, which are degraded from their arrogant height to what they really are, mere wood. Therefore: chastising of the idols is or begins: this is wood. Ver. 9. *Tarshish* = Tartessus, the well-known Phœnician colony in south-west Spain (Isa. xxiii. 1), whence silver was brought. The gold-country mentioned is Uphaz, which only occurs again in Dan. x. 5. Targ., Syriac, Theodotion put Ophir for this; but it is inconceivable that the word arose by error from this well-known name. Assyria and Babylon might have other gold mines. Still the views respecting the site of this Uphaz remain

10. But Yahveh is God in truth; he is the living God and everlasting King; the earth trembles at his wrath, and the nations cannot bear his fury, (11. Thus shall you say to them: The gods, which have not made heaven and earth, shall be swept away from the earth and under the heaven, these!) 12. who has prepared the earth by his strength, established the circle of the world by his wisdom, and stretched out the heavens by his knowledge. 13. At the sound of his call there is a multitude of waters in the heaven, and he makes vapours ascend from the end of the earth, he creates lightnings for the rain, and brings forth wind from his treasuries. 14. Every man is become brutish in understanding, every metal-caster is put to shame by his image, for his casting is deception and there is no spirit therein. 15. These are nothingness, a matter for jests; in the time of their visitation they perish. 16. Jacob's inheritance is not like them; for

mere conjectures. תכלת, violet; ארגמן, red, purple. Ver. 11, with the exception of the last word, is Aramaic. Perhaps a chance gloss, more probably a current sarcasm, which the exiles used to the heathen about them. Certainly neither Assyrians nor Babylonians spoke Aramaic as a national tongue; but they understood it (cf. 2 Kings xviii. 26) as a widespread language of intercourse. But this verse completely interrupts the connection. Perhaps it was a marginal note on ver. 9, which came into the text at the wrong place. Vv. 12–16 almost entirely the same as in li. 15–19. Ver. 13 almost like Ps. cxxxv. 7. At the sound of His call, תתו, from נָתַן, *sc.* קוֹל, *vocem edere.* "Creates lightnings for the rain," these rending the clouds and so causing the rain to pour down. Store-chambers for the wind, as for snow and hail, Job xxxviii. 22. Ver. 14. In presence of such miraculous works of God in nature every man becomes stupid, so that his knowledge vanishes (מן, negative): his understanding is utterly confounded, these things far transcending his power of thought. The idol-maker is put to shame by his molten image (נסך as in Isa. xli. 29, xlviii. 5), since in presence of God's wonders it leaves him speechless. Ver. 15. תעתעים, from תַּעְתֻּעַ (Gen. xxvii. 12), from תעע, to mock, mockeries: *opus risu dignum.* Ver. 16. Not like such (idols) is the portion of Jacob: Yahveh, cf. Ps. xvi. 5. Conversely also Israel is His inheritance, as the second half of the verse says in conclusion, recalling Deut. xxxii. 9. In the LXX certainly the words וישראל שבט are wanting, and in li. 19

he is the framer of all, and Israel is the tribe of his possession —Yahveh of hosts is his name.

ישראל, where this second turn of thought drops out: "the Creator of all, He is his inheritance." Many prefer this. But see Keil here, and Nägelsbach, *Jeremia and Babylon*, p. 93.

EXPOSITION.

Contents of x. 1–16. Against Idols: 1. Their Nothingness, vv. 1–9. 2. Yahveh's Pre-eminence, vv. 10–16.

This section stands quite by itself, and cannot be included in any larger group; whereas x. 17–25 in form and contents is plainly connected with the preceding oracles belonging to Josiah's and Jehoiakim's days. The style of vv. 1–16, along with Jeremiah's forms and turns of expression, presents many special features, and differs in a marked manner from the other oracles (cf. Nägelsbach, p. 89). Moreover, the matter is peculiar—a warning to Israel not to accommodate itself to heathen gods and ways, but to hold fast to its own glorious, Almighty God. There are very many material and formal resemblances to parts of Isaiah xl.–lxvi., and, like the latter, the present section is addressed to exiles. The plain reference to astrology, as well as the sharp polemic against idol-worship, points to Assyria or Babylon. The prophetic dignity of the oracle is unmistakeable. But whether Jeremiah himself (Ewald, Keil, Neumann *et al.*) or some one later (Movers, Hitzig, Gesenius, Nägelsbach, Cheyne *et al.*) addressed this warning to the Church in exile, may be disputed. Movers, de Wette (Hitzig) regarded Deutero-Isaiah as the author; not so Gesenius and Nägelsbach. We rather believe that this section of Jeremiah stimulated the Deutero-Isaianic polemic against idols, and think it possible that it springs from Jeremiah himself, because from an author of his long and diversified literary activity it is unreasonable to expect the same style and turns of phrase in all his productions. If written before 588 B.C., as seems probable to

us, the oracle is a kind of admonition to the northern tribes in exile (J. D. Michaelis), whom it was natural for the prophet to address, iii. 12 ff. Observe also that xii. 16 is the antithesis of x. 1. The oracle was inserted in this passage because of the "house of Israel" in ix. 25 and x. 1. In the LXX, vv. 6, 7, 8, 10 are wanting (according to Hitzig, just the genuine passages of Jeremiah!), but not ver. 11 (although attacked by most).

The purpose is to warn the exiled Israelites against adopting heathen superstition and idolatry; and with this is joined the counsel to hold fast immovably to the most glorious jewel Israel possesses—Yahveh, its God. From astrological auguries, hinted at in ver. 2, the prophet passes quickly to the grossest form of heathen superstition, popular image or idol worship. This cultus vanishes into nothing directly one considers the way in which these idols originate. The prophet therefore lingers with holy irony in order to recount this origin, how first wood is felled, then the material is shaped, then the log is covered with a coat of metal and nailed to the ground, where it stands like a scarecrow, motionless, voiceless, lifeless. How different the God of Israel, full of life and power, called directly the King of the heathen (ver. 7), because dominion over the whole world is due and belongs to him. Heathenism can show no similar god. Neither do the wise men among the heathen (who often have a higher, purer conception of God than the vulgar people) know such an one, nor does one of this character reign among the nations. Ver. 8. The heathen shall all stand convicted of immense folly when the true God passes judgment on those vain forms, which in reality are dead wood. This leads the prophet again to refer to the origin of these gods (ver. 9), and indeed he seems here to take the most precious into view. How can that be God which was introduced as so much merchandise, and was fabricated by the hands of workmen! In contrast with these phantoms (ver. 10 ff.)

stands Yahveh, the God of heaven and earth, whose creative power is pictured as in Amos ix. 5 f., and often in Isa. xl.–lxvi. and in Job. Before this God the no-gods vanish with their worshippers (ver. 14 f.); on the other hand, Israel has the "Framer of all" (ver. 16) for its abiding portion, as He is its chosen inheritance. The universalism of the conception of God and the particularism of God's revelation do not exclude each other.

SECTION VII.

SUBMISSION TO GOD'S THREATENED PUNISHMENT, CH. X. 17–25.

VER. 17. Gather up thy bundle from the land, thou who sittest besieged! 18. For thus says Yahveh: Behold, I this time fling away the inhabitants of the land and cause them to be besieged, that they may be caught. 19. Woe is me for my hurt; my wound is painful! But I say: Truly, this is my affliction, so I will bear it. 20. My tent is spoiled, and all my cords are rent. My sons are gone forth from me, and are no more. There is no one to stretch out my tent and unloose my hangings. 21. For the shepherds are brutish, and have not sought Yahveh; therefore they did not prosper, and their whole flock is scattered. 22. Hark! A sound! Behold, it comes! and great uproar from the north to make the cities of Judah desolate, the dwelling of jackals. 23. I

CHAPTER X. 17–25.

Ver. 17. The person addressed is not mentioned, but is well known, as in vii. 29, xxii. 20—the population of Judah and Jerusalem. אספי, cf. Ges. § 46. a. 2. כִּנְעָה or כְּנָעָה here only, perhaps not accidentally chiming with Kenaan: pack, stuff.—יוֹשֶׁבְתִּי, Kethib, to hold fast, ancient construction with בְּ, Ges. § 90. 3*a*, 116. 1. Ver. 18. קלע, properly, to swing, sling; the same figure in Isa. xxii. 17 f.—למען ימצאו variously explained: that they, namely, the besiegers, may reach them; the best reading יִמָּצְאוּ, with LXX, Jerome. Graf beautifully, but importing too much, after Deut. iv. 27, 29: that they may (seek and) find God. Ver. 19. שבר, see on iv. 6. נחלה, part. Niph. fem. as in xiv. 17, xxx. 2, become sick, and that sensibly, painfully; cf. חלה, v. 3. חלי, the suff. sing. has blended with the termination, "My suffering" = that coming to me, deserved by me; cf. ver. 24. Ver. 20. My curtains, see on iv. 20. Ver. 22. קול שמועה, properly, sound of something heard, *sc.* one hears; cf. iv. 15. The content of this sound is הנה באה. Ver. 23. They know

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know, O Yahveh, that not to man belongs his way, not to man who walks to keep his steps straight. 24. Chastise me, O Yahveh, but in measure, not in thy wrath, lest thou lessen me too much. 25. Pour out thy fury on the heathen nations, who know thee not, and on the races which call not on thy name; for they have devoured Jacob, devoured and consumed him, and spoiled his pasture.

now that it belongs not to man to determine his way, here, his fate, but that he must accept it submissively from God's hand; not to man who walks, *sc.* belongs the choice of his way—and to keep his steps straight, *i.e.* to walk in a level, straight path, to create his success. This is the Lord's matter, who leads men according to higher laws. Ver. 24. Hence the penitent nation, represented by the prophet, submits, and prays only for moderate chastisement, cf. Ps. vi. 1; lest thou make me small, properly, too little, and so annihilate me as a nation. Ver. 25. Almost = Ps. lxxix. 6 f. In the latter clause, phrases are heaped together to denote the deadly hostility of the heathen.

EXPOSITION.

Contents of x. 17–25. Submission to God's threatened punishment: *a.* God's Final Sentence, ver. 17 f.; *b.* Penitent Submission, vv. 19–25.

This oracle shares the situation of chs. vii.–ix. Even still the assault of the enemy is to come (ver. 22); but in spirit Jeremiah sees the city of Jerusalem already invested, this time to succumb. In x. 17–25 we might see the conclusion of the temple-discourse, which conclusion perhaps originally followed on ix. 21. Yet so close a connection is needless. In any case, the oracle forms a sort of epilogue to that and former threatenings. The tone, however, is more calm and collected. The prophet has learned submission, and expresses it (x. 19) in the name of the future Church, as is done in Micah vii. 9. This submission is first (ver. 23) an acknowledgment of God's sovereignty, against whose decisions man must not murmur; and, again, the recognition in words of

having incurred God's judgment by personal guilt. But it is not despairing submission. With the open confession of guilt is joined (ver. 24 f.) an appeal to God's mercy, and the remembrance that He will yet carry out His gracious purposes respecting His people, and punish the injustice of the heathen.

SECTION VIII.

OPPOSITION TO GOD; GOD'S WONDROUS DEALINGS, CHS. XI., XII.

XI. 1. The word, which came to Jeremiah from Yahveh, saying: 2. Hear ye the words of this covenant, and speak to the men of Judah and before the inhabitants of Jerusalem. 3. And thou shalt say to them: Thus says Yahveh, the God of Israel: Cursed is the man who will not hearken to the words of this covenant, 4. which I commanded your fathers on the day when I brought them out of the land of Egypt, out of the iron furnace, saying: If ye hear my voice and do the same according to all that I command you, then shall you be my people, and I will be your God, 5. that I may bring to pass the oath which I sware to your fathers, to give them a land flowing with milk and honey, as is the case this day. And I answered and said: Yea, amen, O Lord!

CHAPTER XI.

Ver. 1. ודברתם, LXX simply καὶ λαλήσεις. The plural, however, is to be preferred, for Jeremiah was not the only one who received charge to enforce on the people "this covenant," the law of the Lord. *This covenant*, embracing a number of sayings, is not limited to what follows לאמר, ver. 4, but includes also threatenings, ver. 8. It is therefore a comprehensive law of the covenant, doubtless the "book of the covenant" mentioned in 2 Kings xxiii. 2, in which Deuteronomy is in any case included. That such a law can be called simply "covenant" is explained by the root-meaning of the word: settlement, adjustment, by which certainly, according to usage, a certain mutual relation is established, but in which the determination of the same may proceed from one side. Ver. 3. Insisting on the importance of this covenant according to Deut. xxvii. 26. Ver. 4. Egypt as an iron furnace, as in Deut. iv. 20. On the keeping of the covenant the mutual relation between God and the nation was to depend (cf. Jer. vii. 23). Ver. 5. Then will the promise be fulfilled. הקים, properly, to establish,

6. Then said Yahveh to me: Proclaim all these words in the cities of Judah and in the streets of Jerusalem, saying: Hear ye the words of this covenant and do them. 7. For I bore solemn testimony to your fathers on the day when I brought them up out of the land of Egypt until this day, testifying early and diligently, saying: Hearken ye to my voice! 8. But they hearkened not, and inclined not their ear, and walked every one in the obstinacy of their evil heart; then I brought on them all the words of this covenant, which I commanded them to do and they did not.

9. Then said Yahveh to me: A conspiracy has been found among the men of Judah and the inhabitants of Jerusalem. 10. They have turned back to the transgressions of their fathers of old, who refused to hearken to my words; they have also run after other gods to serve them; the house of Israel and the house of Judah have broken my covenant, which I made with their fathers. 11. Therefore thus says Yahveh: Behold, I bring calamity upon them, from which they will not be able to escape. And they will cry to me, but I will not listen to them. 12. And the cities of Judah and the inhabitants of Jerusalem will go and cry to the gods to which they used to burn incense, but verily they will not help them in the time of their calamity. 13. For thy gods have become as numerous as thy cities, O Judah, and after the number of the streets of Jerusalem ye have set up altars to the infamous god, altars to burn incense to Baal.

often used of the realizing of a divine engagement, the fulfilling of a promise. The promise here given the Lord swore, *i.e.* pledged the honour of His holy name to it, cf. Deut. vii. 8, viii. 18. כיום הזה is Deuteronomic, according to viii. 18, ii. 30 and often, after the manner of to-day = such as the present shows, cf. xlvi. 6, 22 f. אמן, properly = stedfast, firm, valid = so let it be, replies one who takes a curse on himself eventually, Num. v. 22; cf. especially Deut. xxvii. 15–26. Ver. 6. קרא, reading according to LXX; better, proclaim, as in ii. 2. Ver. 8. Cf. vii. 24, 26. Ver. 9. קשר, conspiracy. The divine covenant-law encountered a tenacious resistance which proved that there was a secret alliance against it. The word is not to be weakened into revolt. Ver. 10. והמה applies to the present generation. Ver. 13 like ii. 28, but increased by a clause.

14. But thou, pray not for this people, and lift not up for them supplication and intercession; for I will not hear at the time when they call to me because of their calamity. 15. What has my beloved to do with carrying out a wicked scheme in my house? Will litanies* and holy flesh remove from thee thy misdoing? Then thou mightest exult! 16. "A verdant olive tree, beautiful with splendid fruit," Yahveh called thy name. With the noise of great tumult he kindles fire about it, and its branches crack. 17. And Yahveh of hosts, who planted thee, has spoken evil respecting thee because of the wickedness of the house of Israel and the house of Judah, which they committed for themselves to grieve me, in burning incense to Baal. 18. And Yahveh made me know it, and I knew it; then he made me see through their deeds. 19. But I was like a tame lamb that is dragged to the slaughter, and knew not that they had devised plots against me: Let us

Ver. 14 like vii. 16, but also with free variation. Ver. 15. ידיד applies to the Church, hence the feminine suffix. Cf. Deut. xxxiii. 12, where Benjamin is so called, and Jer. xii. 7. It is not used here ironically, but is uttered with the pain of love, like "Friend" in Matt. xxvi. 50. But, further, the Heb. verse needs emendation mostly in the line of the LXX. עשותה המזמתה, "her carrying out the scheme," is harsh. מזמתה (Ges. § 80. a. 1 f.) means not the mere intention to bring sacrifice, but by sacrifice to deceive God, as in vii. 10, 11. She wishes to carry out her evil purpose of doing the opposite of God's will by seeming to please the Lord. In any case הֲרָנִים is to be read instead of הֲרַבִּים, and מֵעָלַיִךְ instead of מעליך בי. The Aramaic, old-Semitic ending *ki* for *k* (Ges. § 91. 2: a. 2) is found also Ps. ciii. 3–5, cxvi. 7, 19, and in the north-Palestinian history of Elisha, 2 Kings iv. 3, 7. הרנים, LXX εὐχαί, not vows, but supplications. רָנִים, elsewhere jubilant songs, may also have this sense like רִנָּה (mournful or penitent song, xiv. 12). יעברו for יַעַבְרוּ, like ידרכו, ix. 2. רעתכי, not thy misfortune, but thy misdoing. Then mightest thou exult (after attaining thy end); now thou canst not rejoice, for the Lord cannot be so cheated. Ver. 16. With המולה from המל, to roar, cf. הָמוֹן; only again in Ezek. i. 24. It alludes to the rushing crowd of foes. ורעו, from רעע, to crack, break. Ver. 17 only repeats the chief accusation. Ver. 19. אלוף, familiar, tame. Without suspicion he was about to give himself up to certain death, when the Lord warned him.

destroy the tree along with its food, and root it out of the land of the living, and its name shall be remembered no more. 20. But Yahveh of hosts judges righteously, and tries reins and heart; I shall behold thy vengeance on them; for upon thee I have rolled my cause. 21. Therefore Yahveh has thus spoken respecting the men of Anathoth, who seek after thy soul, saying: Thou shalt not prophesy in the name of Yahveh, lest thou die by our hand. 22. Therefore thus says Yahveh of hosts: Behold, I visit it upon them; the young men shall die by the sword, their sons and their daughters shall die by famine. 23. And no remnant shall be left to them; for I bring calamity upon the men of Anathoth in the year of their visitation.

XII. 1. Righteous art thou, O Yahveh, if I would dispute with thee. Yet will I speak with thee respecting judicial dealing. Wherefore is the way of the wicked prosperous, (wherefore) are all safe who treacherously betray? 2. Thou hast planted them, they also strike root; they grow, they also bear fruit. Thou art near to their mouth, and far from their reins. 3. But thou, O Yahveh, knowest me, thou seest through me, and hast proved my heart with thee. Root them out like sheep for the slaughter, and consecrate them on the day of

יובל לטבוח, cf. Isa. liii. 7. Jeremiah typified the "Servant of the Lord." נשחית ה' is plainly a proverbial phrase. "The tree with its food" = the tree laden with its fruit; by the latter the prophet's words are meant, which they wished to root out of the world with himself. It is certainly to be granted that the description of fruit by לחם cannot be proved in Hebrew; different in Arabic. Hitzig, Graf, Cheyne therefore read בְּלֵחוֹ, in its sap, its fresh force, Deut. xxxiv. 7. Ver. 20. גליתי, I have disclosed to thee my cause, better from גלל (to roll upon), Ps. xxxvii. 5, xxii. 8. The form ע"ע passes into ל"ה, Ewald, *Gram.* § 121*a*.

CHAPTER XII.

Ver. 2. הלך, to advance, grow, run riot. The reins are the seat of the truest, most intimate feelings in distinction from those merely assumed and worn for show. As to himself, the seer is conscious of the opposite of the relation to God here described, ver. 3. Ver. 3. אתך belongs to לבי, my heart in Thy fellowship, Thy intercourse, how it bears itself therein; cf. Gen.

carnage. 4. How long yet shall the land mourn and the plants of the whole plain wither for the wickedness of its inhabitants, so that beasts and birds are carrird off, while they say: He will not see our end?—5. If thou hast run with the footmen and they have wearied thee, how wilt thou then contend with horses? And thou art secure in the land of peace; how then wilt thou do in the overgrowth of Jordan? 6. For even thy brethren and the house of thy father, even they have proved untrue to thee, even they cry behind thy back as loud as they can; trust them not, when they speak kindly to thee.

7. I have forsaken my house, rejected my inheritance, have surrendered the darling of my soul to the fist of her enemies. 8. My inheritance has become to me like a lion in the forest, has lifted up its roar against me; therefore I hate it. 9. Is then my inheritance to me a many-coloured bird of prey? Are birds of prey round about upon it? Come, assemble every

v. 24. נתק, to cut off, pluck up, root out, so here Hiphil. Ver. 4. Instead of אחריתנו, LXX אֲרוֹתֵינוּ, our ways, as simplification to be rejected. The prophet complains of the continuing affliction of the land, having its reason in the fact that the really guilty do not cease. But they reply defiantly: he will not witness our end, which he predicts for us (cf. ver. 3). Ver. 5. Answer of God in proverbial language. Instead of desponding now, he is to prepare himself for worse attacks. חרה, to burn, be jealous; here Aramaic *tiphel:* to vie, rival, Ges. § 55, a. 5; Eng. § 54. Second figure: At present thou dwellest in a peaceful land; but how wilt thou do (thou who art already faint-hearted) when thou hast to dwell in the jungles of Jordan, where lions lurk? xlix. 19, l. 44; Zech. xi. 3. According to these passages, גאון is the overgrowth, the pride of the Jordan: the luxuriant borders of this river. Ver. 6. מלא as in iv. 5: Luther well: cry murder upon thee—utter reproachful accusations, of course so that thou hearest not. Ver. 7. "My house" applies to the land, as in Hos. viii. 1; this is shown by the parallel "my inheritance" = my people, as in ver. 8; this also is called an object of love, cf. xi. 15. Ver. 8. The figure of the hostile lion was suggested by ver. 5, the overgrowth of the Jordan. נתן בקול, Ges. § 138. 1*a;* Eng. § 135. Ver. 9. In describing such states the prophet is fond of questions of wonder. צבוע, elsewhere in modern Hebrew hyena (so here LXX), unsuitable here; rather: coloured, mottled, of strange colour. Such a bird is attacked on all sides; so the phœnix, Tacitus, *Ann.* vi. 28; the wren, Suet. *Cæs.*

wild beast of the field, let it come to devour! 10. Many shepherds have destroyed my vineyard; they have trampled down my possession, have made the field of my delight a barren wilderness. 11. They have turned it into a desert, it mourns for me, being desolate; the whole land is laid waste because no one takes it to heart. 12. Spoilers have come on all bare heights in the pasture; for a sword of Yahveh devours from one end of the land to the other end of the land; there is no peace for all flesh. 13. They sow wheat, and they reap thorns; they tire themselves, it brings them no profit; so shall you be put to shame by your harvests because of the burning wrath of Yahveh.

14. Thus says Yahveh respecting all the wicked neighbours who attack the possession which I gave to my people, the house of Israel, as its portion: Behold, I pluck them up from their soil, and the house of Judah I will pluck up from their midst. 15. But it shall come to pass, after I have plucked them up, I will again have mercy on them, and will cause them to return every one to his possession, and every one to his land. 16. And it shall come to pass, when they have

81; the owl and hawk, Pliny, *Hist. Nat.* x. 17. The question of wonder is put into God's lips, although it properly springs from the prophet's thoughts. God has decided to abandon His people to robber-powers: לבו, as in Isa. lvi. 9. התיו for הָאֲתִיו, Ges. § 68. 2. a. 2; Eng. § 67. Ver. 10. These ravages by strange shepherds (= princes) seem already to have smitten the land, as took place, according to 2 Kings xxiv. 1 f., under Jehoiakim by flying bands of Chaldæans, Aramæans, Moabites, and Ammonites. Ver. 11. עלי, for me. God, forsaken by the land, and therefore taking revenge, is the object, because the author of the land's mourning. This is completed by the reason: "because no one," etc. Since all remain frivolous and impenitent under God's judgment, it must become worse and worse. The men are to blame, cf. ver. 4. Ver. 12. Cf. iv. 11. The attacks do not take place without God's consent. It is really His sword that rages. Ver. 13. The tillers of the land experience His displeasure; their labour is fruitless in consequence of failure of crops and war.—ובשו, imperative. So LXX in the whole verse. Ver. 14. Bad neighbours, like the Moabites, Ammonites, etc., see on ver. 10; cf. also ix. 25. נחש, see on i. 10. Ver. 16. Converse of x. 2. The heathen will

learned the ways of my people to swear by my name, "As truly as Yahveh lives," as they have taught my people to swear by Baal, they shall be built up in the midst of my people. 17. But if they will not hear, I will pluck up such a people to destroy it utterly, is Yahveh's oracle.

receive the God of Judah. Swearing by His name is acknowledgment of Him, as in iv. 2, etc. Whereas Israel hitherto dwelt in the midst of the nations, the latter then shall be planted in its midst.

EXPOSITION.

Contents. *a.* Conspiracy against the Word of the Lord, ch. xi.: *α.* The Prophet as Herald of God's Law, vv. 1–8; *β.* the Nation's Revolt and Rejection, vv. 9–17; *γ.* the Plot against Jeremiah at Anathoth, vv. 18–23. *b.* God's Wonderful Ways, ch. xii.: *α.* The Prophet's Complaint, vv. 1–6; *β.* the Answer of an Avenging God, vv. 7–13; *γ.* the Comforting End, vv. 14–17.

a. Ch. xi. The prophet appears (vv. 1–8) as witness and announcer of the Divine covenant concluded at Sinai. He received this mission without doubt under Josiah, when "the words of this covenant," *i.e.* the legal ordinances containing the will of the covenant-God, were newly discovered and were to be made known to the people (2 Kings xxii., xxiii.). The public reading of the book of the law once before the elders, and the adhesion of the people to it (2 Kings xxiii. 1), of course only accomplished this end imperfectly. Josiah tried to secure a more thorough teaching of the nation as Jehoshaphat did, 2 Chron. xvii. 7–9. Jeremiah laboured in the same spirit under God's commission, not the king's, proclaiming God's commands, not only in Jerusalem but also in the cities of Judah (xi. 6), and applying them to the hearts of the people in free prophetic discourse. The enforcing of the Sabbath-law (xvii. 19–27) may serve as an example of such preaching. The present discourse, looking back to such a period of labour, is therefore of later origin, perhaps belonging

to Jehoiakim's days. The result of the work was negative, as in the time of their fathers (ver. 9 ff.). The Lord found a conspiracy among His people. At first, indeed, no open opposition was ventured on; but a secret agreement was come to constantly to resist the divine word, and this was done. Idolatry continued. Thus God withdrew from this people, forbids the prophet to intercede (ver. 14, see on vii. 16), and declares their worship of Yahveh null and void (ver. 15, cf. ch. vii.). The nation which, in agreement with its divine destiny, should be a flourishing olive-tree, full of sap and fruit, will fall victim to the fire of doom like a dry log (ver. 16). In ver. 18 ff. there is appended an account of the conduct of the inhabitants of Anathoth, where hostility to the word of the Lord took personal shape in a conspiracy against the life of His messenger. Jeremiah, appearing as the herald of his God in this his native town, like Jesus of Nazareth (Luke iv. 16 ff., 24), met with the most hostile reception. Only the Lord's warning saved him from an attack on his life. Therefore heavy judgment hangs over the people of Anathoth.

b. Ch. xii. follows up the previous discourse. The opposition, so painfully felt by Jeremiah, moves him to seek an explanation from God of His dark ways. He is distressed for the poor land, which must bear so much calamity on account of the wilful, obdurate enemies of God, who themselves suffer least by it, and seem to be safe from revenge. Jeremiah has here before him a similar riddle as in Job xii. 6, xxi. 7 ff. That God is righteous, he, indeed, assumes as unquestionable, xii. 1. Only he cannot refrain from making known to the Lord his torturing suspicions of His dealings. God's first answer (vv. 5–7) gives him no comfort, but, on the contrary, assures him that the inequity already suffered will increase still more. Until now he has not understood the hostility to God in its full bitterness and hatefulness; this he will only see by experiencing how his own brethren and kinsmen at

Anathoth will forsake and betray him, nay, incite the mob against him. He must thus prepare for far more hateful resistance and worse attacks, as he is taught by two figurative oracles, ver. 5.

Nevertheless nothing takes place against God's will and purpose. It is His hand that now presses so heavily on the land and gives it over to judgment. He will also at last gloriously carry out His plan of salvation, vv. 8–17. This section first gives the answer to the prophet's complaint at the beginning of the chapter. It is therefore a complete mistaking of the connection to sever vv. 8–17 from this chapter, or to ascribe it to another author. God the Lord explains (ver. 7) the misfortune of the land by His having dissolved His covenant-relation to the faithless, nay, hostile nation, and delivered it over to the enemy. It is therefore with His permission that it is attacked on every side, traversed by foreign robber-hordes, and plundered by arrogant neighbours. This was actually the case, according to 2 Kings xxiv. 1 f., after the first three years of Jehoiakim, and in this time accordingly we must put the discourse. The land now mourns for the Lord (ver. 11); it is the Lord's sword that sweeps away the inhabitants (ver. 12); the Lord's failure to bless makes all the husbandman's toil fruitless. Though no one lays it to heart, the nation already lies under the fiery wrath of God, who will yet complete the judgment (ver. 13). But this less comforting statement is followed by an oracle, which brings into view the happy end, and sets in glorious light the rule of grace, vv. 14–17. First of all, the arrogant neighbours—Moab, Ammon, Edom, etc., who wreak their spite on weak, oppressed Judah—will share the same lot of uprooting or banishment as Judah itself, since the Lord will not leave attacks on His possession unpunished (ii. 3). Then the Lord will again have mercy on the Jews and heathen, and bring them back to their own land. Even the heathen will not be delivered over to judgment without mercy; there is a

future for them. But the greatest promise is given in ver. 16 : the heathen shall learn the true God through Judah, and be then incorporated with God's people. Thus the exile has in God's counsel a salutary, blessed purpose for both Jews and heathen. There the Jews shall not disappear in heathenism, when they adopt foreign idolatry (cf. x. 2), as they often enough did, but heathen nations shall be absorbed in God's people, learning from Judah the name of the true, living God ; for even for them there is no salvation except in this name (ver. 17). This wonderful enlargement of the community of the Jewish Church, in which a community of heathen nations is to obtain a footing and be built up, *i.e.* continued, goes far beyond the Old Testament limits, and requires of itself a spiritualizing of the idea of the Church. Cf. on the thought, Ezek. xvi. 53–63.

SECTION IX.

JUDGMENT ON THE INCORRIGIBLE, CH. XIII.

XIII. 1. Thus said Yahveh to me: Go and buy thee a girdle of linen and put it on thy loins, and put it not into water. 2. Then I bought me a girdle, according to the word of Yahveh, and put it on my loins. 3. And the word of Yahveh came to me the second time, saying: 4. Take thy girdle, which thou hast bought, which is on thy loins, and arise, go to the Euphrates and hide it there in a cleft of the rock. 5. Then I went and hid it in the Euphrates, as Yahveh had bidden me. 6. And it came to pass after the lapse of many days that Yahveh said to me: Arise, go to the Euphrates and fetch thence the girdle which I bade thee hide there. 7. Then I went to the Euphrates and dug and took the girdle from the place where I had hidden it, and, behold, the girdle was spoilt, it was good for nothing more. 8. And the word of Yahveh came to me, saying: 9. Thus says Yahveh: In like manner I will cause the pride of Judah and the pride of Jerusalem,

CHAPTER XIII.

Ver. 1. "Thou shalt not put it into water," to be explained (ver. 11) thus: the girdle is not to be taken off, and so not to be washed. This last clause would not so run, unless the opposite course were to be taken afterwards. Ver. 4. By פרת nothing else is to be understood than the Euphrates (so all ancient versions) = נהר פרת, xlvi. 2, 6, 10, not a "fresh water" near Jerusalem (Ewald), and just as little Ephrathah = Bethlehem (Bochart, Hitzig, Cheyne), where, apart from the absence of א, there is no sign of water, and the significance of the locality would be quite inexplicable. The epithet נהר can the more easily be dispensed with, as ver. 1 already hinted at water. נְקִיק or נָקִיק, rent, cleft (xvi. 16). The girdle is to be concealed in the river-bed, so indeed that it may not be carried away; hence this addition: in a cleft of the rock. It is to be made moist. ואהפר (ver. 7) shows that it was weighted with stones

the mighty (pride), to be spoilt. 10. This evil nation—who refuse to hear my words, who walk in the stubbornness of their heart and run after other gods to serve them and fall down before them—this shall be like this girdle, which is good for nothing more. 11. For like as the girdle lies on the loins of a man, so I bound closely to me the whole house of Israel and the whole house of Judah, is Yahveh's oracle, that it might be to me a people, and a name, and a praise, and a glory; but they heard not.

12. And thou shalt utter this message to them: Thus has Yahveh, the God of Israel, said: *Every jar shall be filled with wine.* And if they say to thee: Do we not know full well that every jar is filled with wine? 13. thou shalt say to them: Thus says Yahveh: Behold, I will fill all the inhabitants of this land, and the kings who sit on David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. 14. And I dash them one on another, and the fathers along with the sons, is Yahveh's oracle; I will not spare, nor have pity, nor show mercy, in not destroying them.

15. Hear ye and attend! Be not haughty, for Yahveh has spoken. 16. Give ye glory to Yahveh, before he makes dim, and before your feet stumble on the mountains of gloom and you wait for light, but he turns it into darkness, he

and earth. Ver. 12. נֵבֶל, skin-bag, then *jar* for fluids, especially wine, made of clay (ver. 14, ונפצתים). Ver. 13. The vessels, contemplated in the prophet's oracle, are all the several members of the nation, especially the leaders. That with which they are to be filled is indicated indefinitely by drunkenness: a stupefying drink rendering them powerless. Ch. xxv. 15 speaks more definitely of the wine of God's wrath. The kings in the plural, because the period of the judgment stretches over a series of reigns. "Those who for David (belonging to him as successors) sit on his throne;" more simple form, xvii. 25. Ver. 14. Continuation of the figure: I will dash them together like an earthen vessel (Ps. ii. 9). Ver. 16. To give glory to the Lord; this is to be done, according to the prophet's meaning, not merely by rendering praise, but by every one confessing his wrong and turning from his wandering to God, whose glory was outraged by sin. Cf. Josh. vii. 19; Mal. ii. 2. יחשך,

creates a night of clouds. 17. And if you hearken not to this, my soul shall weep in secret for (your) arrogance, and my eye shall weep abundantly and run down with tears, because the flock of Yahveh is carried away. 18. Say to the king and the queen-mother: Sit down very low, for your splendid crown has fallen from your heads! 19. The cities of the south are closed, no one opens them. Judah is led captive altogether, led captive completely. 20. Lift up thine eyes (O daughter of Zion) and behold those coming from the north! Where is the flock which was given thee, thy

pointed as Hiphil, Yahveh being the subject. נשף, blowing, here evening coolness and twilight. The sudden coming of night surprises the wanderer on the mountains, making him stumble. אור, rarely femin. as in Job xxxvi. 22. יָשִׁית, to be read with Kethib. The ו falling away, the imperf., of course, is left. Ver. 17. תרד, Ges. § 69. 2. a. 3, with accus. as in ix. 17. Ver. 18. גבירה, "princess," is the official title of the queen-mother, 1 Kings xv. 13; 2 Kings x. 13, who took the highest rank at court after the king (cf. 1 Kings ii. 19), which is all the more comprehensible in view of the usual polygamy of the kings. The princess addressed here is either the mother of Jehoiakim, mentioned 2 Kings xxiii. 36, or more probably the mother of Jehoiachin, mentioned 2 Kings xxiv. 8, 12, who shared the lot of her son, cf. Jer. xxii. 26, xxix. 2. The latter view is favoured by the circumstance that Jehoiachin in his three months' reign was only eighteen years old, according to Chronicles (2 Chron. xxxvi. 9) only eight years, which explains the prominence of the queen-mother. In this case the present discourse was uttered during those three months, and shows how secure court and nation fancied themselves to be. השפילו שבו, Ges. § 142. 3*b*; Eng. § 139. מראשתיכם for מֵרָאשְׁכֶם, that which is on your heads = head-ornament (?), LXX, Syr., Vulg.: from your heads, appears better beside ירד; therefore מֵ is to be read. Ver. 19. The cities of the south, whither one might flee before a foe coming from the north, are already closed, and therefore invested, while the capital is avoided. The way thither is blocked. The perfects, like ירד, ver. 18, are, of course, prophetic. הגלת, the older femin. form, Ges. § 75. a. 1. שָׁלוֹם, adj. = שָׁלֵם, here: completely, in full tale. Ver. 20. In 2 sing. femin., as in x. 17 ff., the daughter of Zion is again addressed; hence suff. plur., because the one addressed is a collective. Her flocks are the cities devoted to

splendid flock? 21. What wilt thou say when he sets as head over thee those whom thou hast made thy familiar friends around thee? Shall not pangs seize thee like a travailing woman? 22. And if thou shalt say in thy heart: Wherefore has this befallen me? For the multitude of thy transgression thy train was discovered, thy heels put to shame. 23. Could an Ethiopian change his skin, or a panther his spots? Then shall you also be able to do good who are accustomed to evil. 24. Thus will I scatter them like stubble passing away in the desert-wind. 25. This is thy lot, thy assigned portion from me, is Yahveh's oracle, because thou hast forgotten me and trusted in deceit. 26. Thus have I also lifted up thy train over thy face, that thy shame may be seen. 27. Thy lewdness and thy neighing, thy wanton shamelessness—on the hills in the field I have seen thy abominations. Alas for thee, O Jerusalem! Thou wilt not be made pure; how long yet?

her or the inhabitants of Judah. Ver. 21. לראש belongs to פקד על. The object consists of those whom Jerusalem, especially the ruling house, had made its familiar friends, which the prophet plainly disapproves. Ver. 22. The raising of the dress, so that the bare feet are seen, is dishonouring treatment of a princess, as which Jerusalem is here addressed, cf. ver. 26. Ver. 23. As little as the dark Cushite can change his skin, *i.e.* become white, or the panther lose his spots, are you able to get rid of your evil character, which has become a second nature to you. חברבורות, spots, are the panther's mark. According to Ges. *Thes.* add. p. 87, they are rather stripes, which would point to the tiger. Ver. 25. Thy assigned portion (according to Kimchi, *Gram.* Bl. 15*b*, מנת is to be read), properly, portion of thy measure. Since מָד, measure, is not proved with certainty, others prefer, after Hitzig: portion of thy dress = portion poured into thy dress. Ver. 26 after Nah. iii. 5. Ver. 27. Neighing in the sense of v. 8. As in v. 7, here also religious adultery, the unfaithfulness to Yahveh involved in the hill-worship, and gross sensual uncleanness passed into and sprang from each other.

Exposition.

Contents of ch. xiii. Judgment on the Incorrigible. *a.* Symbolic Description of this Judgment, vv. 1–14: *a.* the

Spoilt Girdle, vv. 1–11; *β.* the Full Jars, vv. 12–14. *b.* A Last Warning-Cry, vv. 15–27.

The judgment is first of all pictured and strengthened by a symbolical action. The prophet is directed by God to wear a linen girdle without interruption. It is a symbol of Israel and Judah, which the Lord has made His own people. The linen material, white in colour, points to the priestly purity which the nation is to cultivate (Lev. xvi. 4). The Lord has carefully borne His people and held it in honour without failing, so that the girdle never touched the water, *i.e.* He never allowed it to mix with the heathen world. But at last the command comes for the prophet to take the girdle to the Euphrates and hide it there in a safe place, where the water may reach it but not carry it away. The idea seems to be, especially after vv. 23, 27, that this command was issued, because the girdle had become intolerably dirty and needed thorough cleansing. But this course proved its destruction; from lying a long time in the damp of the river-bed it was utterly spoilt. The application is self-evident. The girdle carried to the Euphrates is the nation surrendered to the Babylonish captivity because of its impurity, and there, instead of being reformed, becoming quite useless to the Lord, which, of course, does not preclude the survival of a faithful remnant. The captivity will not prove a purifying bath, but will bring about the destruction of the ancient nation. That this symbolical action was not carried out on account of the length of the journey, is an unwarranted supposition of expositors. Such a journey could not be too circumstantial for a prophet, when the object was to picture before the eyes of the nation in living symbol such a crisis in its history.

Ver. 12 ff. gives a figurative saying intended to excite attention still further, and fasten it on the fearful judgment. The seemingly trivial saying: "Every jar will be filled with wine," the prophet is to interpret thus: God will fill all the

dwellers in the land with a drink that will make them reel, namely, with the wine of His wrath. More generally the *mashal* may be thus put: Every vessel will receive the contents for which it is intended. But the dwellers in Jerusalem by their whole nature are destined for nothing else than to become the mark of God's judgment, which will deprive them of their reason and drive them on destruction, which is expressed by the dashing together of earthen vessels (ver. 14).

Ver. 15 ff. adds to this sign of woe a last warning against hardening. It is the last hour, in which repentance is possible, before the night of judgment begins (ver. 16). If now in their blind security they will not listen, nothing remains for the prophet but to weep alone in stillness for the carrying away of his people, already as good as done (ver. 17). Therefore he once more boldly raises his summons to earnest, humble penitence up to the throne. Like the king at Nineveh (Jonah iii. 6), the king of Judah, along with the queen-mother, is to set the example, descend from the throne and sit on the ground in deepest contrition. The urgency of this entire prophecy is seen in a lurid light if we assume that the present occupants of the throne were the unhappy Jehoiachin and his mother, who in a few weeks were to be at the mercy of the harsh foe, and to wander away to the Euphrates, never to return. Yet every one was wrapped in proud security. Only the prophet, whose warning-cry was without effect, saw the calamity pictured in ver. 19 inevitably bursting in, and had to satisfy himself with again and again impressing on his luckless contemporaries, what was the cause of this shameful humiliation of Jerusalem (ver. 22), namely, its incorrigible wickedness, which had become a second nature with them (ver. 23), and would compel the Lord at last—for how long? asks the prophet sadly, yet not despairingly—to give them up to the judgment they had long deserved.

SECTION X.

On Occasion of a Threatening Famine, Chs. xiv., xv.

XIV. 1. That which came to Jeremiah as Yahveh's word on account of the drought. 2. Judah is withered, and they pine in its gates, bowed down to the ground in mourning garb, and the piercing cry of Jerusalem goes up. 3. And the rich among them send the poor for water; they come to the cisterns, find no water, their vessels return empty; they are put to reproach and shame, and veil their head. 4. Because of the ground which is disheartened because there is no rain in the land, the ploughmen are put to shame, they

Chapter XIV.

Ver. 1. אשר היה, inversion as in xlvi. 1, xlvii. 1, xlix. 34. על דברי, not merely "in respect of," but on account of, on occasion of, see on vii. 22. בַּצֹּרֶת, properly, state of being cut off, specifically want of rain, like בַּצֹּרֶת, xvii. 8. The rain had failed in the weeks of spring, when it should fall; hence plural. Thus the state had become quite intolerable. Cf. on this calamity, Joel's oracles, i. 17–20. Ver. 2. Her gates as subject of the mourning = the people gathered there. Ewald: her markets. קדר אלרץ, properly "are black to the earth," pregnantly for: to mourn in black garb, bowed down to the earth. צְוָחָה, piercing cry of anguish and affliction; elsewhere of joy also (Isa. xxiv. 11). Ver. 3. When there is no more water in the city, they send servants to the great reservoirs, *e.g.* the "fullers' springs," to-day "Job's springs," south of Jerusalem, whence at present water is fetched when the cisterns of the city are dry; but even thence they return with empty vessels. They are blamed, and cover the head in sign of deep sorrow (2 Sam. xv. 30). Ver. 4. חתת, synon. of בוש, as in viii. 9. Lifeless nature is depicted as full of feeling. בעבור, not "therefore" (Hitzig), but "because of." Jeremiah is fond of sentences constructed on a broad scale. אכרים, as in Joel i. 10 f. The LXX have a smoother text, which, however,

veil their head. 5. For even the hind brings forth in the field and forsakes it, because there is no green. 6. And the wild asses stand on the bare heights, they pant for wind like jackals; their eyes languish, because there is no grass. 7. If our sins witness against us, O Yahveh, act for thy name's sake; for our backslidings are many, we have sinned against thee. 8. Thou hope of Israel, its deliverer in time of affliction, wherefore wilt thou be like a stranger in the land, and like a wanderer who spreads his tent to lodge for a night? 9. Wherefore wilt thou be like a man dumbfounded, like a hero who cannot save; yet thou art in our midst, O Yahveh, and thy name has been proclaimed over us—lay us not

is scarcely the original one. They omit the end of ver. 3 from בשו on, which words perhaps seem to them too strong, and give ver. 4*a*, καὶ τὰ ἔργα τῆς γῆς ἐξέλιπεν, making עבור = product (Josh. v. 11 f.), and perhaps reading: ועבור האדמה חָרַל. Ver. 5. ותעזוב. The infin. abs. strengthens the emphasis. Even the hind, proverbial among the ancients as specially delicate (Bochart, *Hieroz.* Lond. 1663, i. p. 893), forsakes her newly-born young to go after food. Ver. 6. The wild asses, tormented by burning thirst, pant for wind to cool themselves like jackals, *i.e.* opening the mouth wide like the latter in howling. It is unnecessary instead of תנים to read or to understand תַּנִּין (conversely the latter stands for the former, Lam. iv. 3, Kethib): dragon (Ewald) or crocodile (Hitzig, Graf). The LXX omit the word entirely. Ver. 7. עשה, to act, work, put pregnantly for God's saving intervention. כי רבו gives a reason for the preceding אִם: for in fact we have greatly erred, so that it is intelligible if the Lord refuses to help in consequence. Ver. 8. נטה אהל = נטה, to spread a tent (Gen. xii. 8, xxvi. 25); on the other hand, according to Hitzig, Graf = סור (xv. 5), to turn aside from the way = turn in; cf. Num. xx. 17, xxii. 23. Neither in the one nor the other sense is the word found elsewhere so absolutely. Yet the former figure is more expressive. The wanderer pitching his tent outside is more aloof from the inhabitants than one turning into their dwellings; and perhaps the former custom of lodging for the night may have existed at that time alongside the latter one. Ver. 9. A man dumbfounded, *i.e.* distracted, made stupid and helpless by calamity, cf. the Arabic *dahama*, to attack suddenly. The LXX ὑπνῶν have in mind the more usual נרדם. Thy name was proclaimed over us, see on vii. 10, and cf. Deut. xxviii. 10. "Make

down! 10. Thus says Yahveh to this people: So have they loved to ramble, they put no check on their feet; thus Yahveh has no pleasure in them; now he will remember their guilt and visit their sins. 11. And Yahveh said to me: Make not intercession for this people for their good. 12. If they fast, I will not hearken to their complaint, and if they bring burnt-offerings and meat-offerings, I have no delight in them; but by the sword and famine and pestilence I will consume them. 13. Then I said: Ah, Lord Yahveh, behold the prophets say to them: "You shall see no sword and have no famine; for I will give you assured peace in this place." 14. Then said Yahveh to me: The prophets prophesy deceit in my name; I have not sent them, nor bidden them, nor spoken to them. They prophesy to you false vision and divination, and nothingness and deception from their heart. 15. Therefore thus has Yahveh spoken respecting the prophets, who prophesy in my name, and I sent them not, saying: "Sword and famine shall not be in this land"—by sword and by famine shall the same prophets be consumed. 16. And the people, to whom they

us not lie down," lay us not down like an irksome burden which one is weary of carrying. Ver. 10. כן, best referred to what precedes (ver. 8): So unstable and uncertain have they themselves loved to keep their relation to God; properly, so they loved to wander, they restrained not their feet. The meaning of this reproach is easily seen after the former statements. Cf. especially ii. 25. End of ver. 10 from עתה on, literally = Hos. viii. 13 (cf. ix. 9). Ver. 11. Cf. vii. 16, xi. 14. Ver. 12. Cf. vii. 21 ff., xi. 15. Ver. 13. The false prophets announce the opposite of the evils threatened: peace, security, wellbeing, see vi. 14 and cf. viii. 11. Here "peace of trustworthiness" = trustworthy peace. Hitzig, Graf arbitrarily read שלום ואמת after xxxiii. 6. On מקום, see on vii. 3. Ver. 14. קסם, as usual in bad sense: divination by artificial means. ואליל ותרמית is to be read with Keri. "Deception of their own heart" is deception which their own heart has devised (xxiii. 16). Their oracles spring not from divine revelation, but from their own imagination and more or less deliberate fiction, and are therefore deception. Ver. 15. בשמי. The prophet's language passes here at once into that of the Lord. Ver. 16. העם, best: the persons. Not the whole nation is

prophesy, shall be cast down in the streets of Jerusalem for famine and the sword, and no one shall bury them, they, their wives, and their sons, and their daughters, and I pour out their wickedness upon them. 17. And thou shalt utter this message to them: Mine eyes shall run down with tears night and day, and shall not rest. For the virgin daughter of my people has suffered a heavy wound, a grievous blow! 18. If I go out into the field, behold, those pierced through with the sword; and if I enter into the city, behold, pangs of hunger. For both prophet and priest journey to a land which they know not.

19. Hast thou then wholly rejected Judah, or is thy soul weary of Zion? Wherefore hast thou smitten us, and there is no healing for us? One waits for peace, but no good comes; for a time of improvement, and behold, terror! 20. We know, O Yahveh, our wickedness, the guilt of our fathers, that we have sinned against thee. 21. Yet reject not for thy name's sake, disgrace not the throne of thy glory. Keep in remembrance, break not thy covenant with us. 22. Can there be rain-givers among the vanities of the

meant, see xx. 6. Cf. vii. 33, viii. 2. I will pour out upon them their evil = evil-doing, namely, as punishable, cf. ii. 19, thy wickedness shall correct thee = thy own wicked doing shall become thy punishment. Ver. 17. Cf. ix. 17, xiii. 17. שבר, see on iv. 6.—בתולת בת עמי, genit. appos., see on vi. 14; Ges. § 116. 5; Eng. § 114. Ver. 18. תחלואים (חלא = חלה), sicknesses, sufferings; so pains of hunger, such as are suffered in the worst form in a besieged city. סחר, elsewhere to wander as a merchant (LXX incorrectly apply to the past ἐπορεύθησαν). ולא ידעו, variously explained, but always artificially; with LXX, Graf, we may erase ו, according to xv. 14, xvi. 13, xvii. 4, xxii. 28. Ver. 19. Cf. viii. 15. Ver. 20. The guilt is inherited, and also self-incurred, cf. xv. 4 and ii. 5 ff., vii. 25 ff., xi. 10, xvi. 11 f. Ver. 21. בסא כ' is object to אל תנאץ as to אל תנבל, in the same way בריתך to two verbs. The throne of the divine majesty is the temple at Jerusalem, which stands and falls with the city; the latter, therefore, partakes in the glory and holiness, although far from what it will do one day, iii. 17. Ver. 22. הבלים, see on ii. 5. The heathen ascribe the giving of rain to their deities, especially the starry ones, to

heathen, or can the heavens give rain-showers? Art thou not he, O Yahveh, our God, so that we wait for thee; for thou hast done all these things?

XV. 1. Then said Yahveh to me: If Moses and Samuel stood before me, I would yet know nothing of this people. Dismiss them from my sight, make them go forth! 2. And it shall come to pass, if they say to thee: "Whither shall we go forth?" thou shalt say to them: Thus has Yahveh said: He who is doomed to death, to death; and he to the sword, to the sword; and he to famine, to famine; and he to captivity, to captivity. 3. And I will appoint over you four manner of things, is Yahveh's oracle; the sword for killing and dogs for mangling, and the birds of heaven and the beasts of the earth for devouring and destroying. 4. And I make them a horror to all kingdoms of the earth because of Manasseh, son of Hezekiah king of Judah, be-

whom השמים alludes. In contrast with this, the prophet acknowledges one Creator, to whom alone confidence is due, cf. x. 16.

Chapter XV.

Ver. 1. Moses and Samuel are here the greatest high-priestly representatives of the nation in prayer, Ex. xxxii. 11 ff. (xvii. 11); Num. xiv. 13 ff.; 1 Sam. vii. 9 f., xii. 18; Ps. xcix. 6. Properly, "my soul (would not turn) to this people." Ver. 2. They are to go away, every one to the destruction appointed him, which is of four kinds. מות, here specifically death by pestilence, synonymous with דֶּבֶר, pestilence, xiv. 12, where LXX puts θάνατος as often. Such, too, is the meaning of the Greek word in Rev. vi. 8, ἐν θανάτῳ, and often. Ver. 3. פקד על, as in xiii. 21, cf. the Hiphil, i. 10. I appoint over them four families, make four species of destructive powers work their will on them. The four destroyers are somewhat differently specified than in ver. 2. There it was chiefly modes of death, here chiefly ill-usage of the corpses. סחב, to mangle, xxii. 19. Ver. 4. זְוָעָה (זוע, to tremble), an object of shuddering, cf. xxiv. 9, xxix. 18, xxxiv. 17, 2 Chron. xxix. 8, where Keri everywhere reads the phonetically more pleasing transposition זַעֲוָה. As to the meaning, cf. Isa. xxviii. 19. Others understand: Object of throwing about, ill-treatment, plaything, a meaning which cannot be proved. Manasseh is mentioned as a chief

cause of what he did at Jerusalem. 5. For who will have pity on thee, O Jerusalem, and who will show sympathy, and who turn aside to ask after thy welfare? 6. Thou hast rejected me, is Yahveh's oracle, gone away back—so I turn my hand against thee, and will destroy thee; I am weary of showing pity. 7. Thus then I winnow thee with a fan in the gates of the land; I bereave, destroy my people; they turn not back from their ways. 8. Their widows greatly increase to me more than the sand of the sea; I make the spoiler come upon the mother of the young men at noon, make anguish and terror fall upon them suddenly. 9. She who has borne seven languishes; her soul is breathed away; her sun has gone down when it was yet day; she was undeceived and confounded. And her remnant I will deliver up to the sword before their foes, is Yahveh's oracle.

sinner. See Introd. p. 15. Ver. 5. No one will spare Jerusalem, nor even sympathize with her, show sympathy with her misfortune. Ver. 6. Cf. vii. 24. Thou wentest away backward, instead of following me in the way in which I would lead thee. Ver. 7. Like ואט in ver. 6, so here the preterites refer in substance to the future in prophetic style. At the gates of the land (not of the earth, cf. Nah. iii. 13), *i.e.* at its outlets, the Lord winnows, so that they are scattered to all lands. There on the border of the land the decisive battle takes place. Ver. 7*b* is to be understood thus: from their ways to battle and captivity they return not. This is better than the usual view taken of the words as explaining why Yahveh gives up His people, which would make כִּי necessary. Ver. 8. In consequence of this, numberless widows and bereaved mothers are at home. On the mother of the martial youth, elsewhere well protected, the spoiler comes in open day, with no one to defend her, as one would expect. Those left are only defenceless women. On בחור, war-loving youth, cf. xviii. 21, xlix. 26, li. 3. עיר, Aramaic for ציר, anguish. Ver. 9 has a general resemblance to 1 Sam. ii. 5 (cf. Ruth iv. 15). The mother, who was rich in sons and proud of them, has with them lost as it were her life-breath or her sunlight, which has suddenly gone down in open day. She is inwardly undone; the shame of childlessness has fallen on her unexpectedly. The figurative expressions do not allude to outward death. As the breath stands for vital force, so the sunlight stands for happiness.

10. Woe is me, my mother, that thou didst bear me, a man of strife and contention for the whole land! I have not lent, nor do they lend to me; all curse me. 11. Yahveh said: Verily I strengthen thee for good; verily I make the enemy come to thee with supplication in the day of calamity and the time of trouble. 12. Does then iron break, northern iron and brass? [13. Thy wealth and thy treasures I give for a prey, without payment, and because of thy sins in all

Ver. 10. ילדתני, vowel-pointing, Ges. § 44. 2. a. 2; cf. Jer. ii. 27. "I have neither lent nor borrowed" does not mean that all intercourse with him is broken off (Hitzig), but that he has not made enemies by worldly trade. Nothing so readily led (even in ancient Israel) to hate and mutual cursing as the relation between creditor and debtor. מקללוני, rare form combined of partic. and finite verb. Perhaps the מ should be joined to what precedes: בְּלֻהֵם (elsewhere once only כְּלֻהֵם, 2 Sam. xxiii. 6) קְלָלוּנִי. So J. D. Michaelis, Hitzig, Nägelsbach, Graf. Ver. 11. שרותך, reading and meaning doubtful. The translation follows the Kethib שְׁרוֹתֵךְ, from שרר, to strengthen, which meaning is ascertained from the other dialects; with this ver. 12 also agrees; Keri שְׁרִיתֵךְ, from שרה, Piel, to loose, redeem. Neither fully suits the following לטוב, instead of the more common לטובה, xiv. 11. But still less is the noun-form שְׁאֵרִית to be used, which is found in Targ., Rashi, Kimchi, Jerome: thy remnant = thy remaining portion of life = אחרית. Thus the reading remains doubtful. The foe, who in his time of calamity goes humbly at God's instigation to the prophet whom he hated before, and especially to obtain the prophet's intercession with God, is, of course, not the Chaldæan; the hostile Judæans are meant. See the fulfilment, xxi. 1 f., xxxvii. 3. Ver. 12 capable of various explanations, but best interpreted after ver. 20, cf. i. 18. As little as iron breaks, can a prophet of the true God, whom God miraculously strengthens, fail. Northern iron is mentioned as the most indestructible for natural reasons, the Chalybes in Pontus having in antiquity the most famous iron and steel works; but perhaps also with a glance at the often-mentioned northern nation that is to be the avenger of God and the prophet. Vv. 13, 14. The nation is directly addressed, whereas in ver. 15 the prophet replies to ver. 12. These verses are therefore to be regarded as interpolated, as well as to be partly corrected after xvii. 3, 4. Ewald puts them after ver. 9, contrary to the probable meaning of ver. 12.

thy borders, 14. and make thee serve * thy foes in a land which thou knowest not. For fire is kindled in my wrath, it will burn against you.] 15. Thou knowest, O Yahveh! Remember me, and pardon me, and avenge me on my persecutors! According to thy long-suffering, carry me not away; know that I bear shame for thy sake. 16. When I found thy words, I swallowed them, and thy words were a pleasure and inward delight to me, because thy name had been proclaimed over me, O Yahveh, God of hosts. 17. I sat not in the circle of the mirthful, nor amused myself; in presence of thy hand I sat solitary, for thou hadst filled me with indignation. 18. Wherefore has my pain become perpetual, and my wound desperate, (wherefore) will it not heal? Thou hast become to me like a deceitful brook, waters which endure

The LXX let the troublesome verses remain, erasing, on the other hand, wrongly xvii. 1–4 to avoid repetition. Ver. 13. Without payment, purchase-money (cf. Isa. lv. 1), without God demanding compensation for Himself from the conquerors. The thrice-occurring בְּ in different senses beside each other is very harsh. May be emended after xvii. 3: for all thy sins in all thy borders. Ver. 14. In the same way, 14*a* must be corrected after xvii. 4: והעבדתיך. 14*b* more closely resembles the leading passage Deut. xxxii. 22 than Jer. xvii. 4. Ver. 15. Thou knowest—says the prophet, replying to the question ver. 12 (cf. Ezek. xxxvii. 3). For certainly to all human appearance he collapses. Ver. 16. נמצאו, generally: when thy words first lay before (me), when something befell me without action of mine. קרא שם, here over the prophet, who was selected to be God's possession and instrument, see on vii. 10. Ver. 17. Cf. xvi. 8, in which chapter the retiredness, which was the necessary consequence of his prophetic mission, is enjoined in rigid terms. He keeps himself solitary and retired in presence of God's hand; the special reference is to the divine power seizing and possessing the prophet (cf. 1 Kings xviii. 46; 2 Kings iii. 15; Isa. viii. 11; Ezek. i. 3, iii. 14, 22, viii. 3, xxxvii. 1, xl. 1); its approach must always have affected him sadly, since it always portended grave, painful tidings, as intimated by the clause: for Thou didst fill me with (Thy divine) indignation, cf. vi. 11. Ver. 18. נחל אכזב=אכזב, as the following words explain. So wadis were called, which had abundance of water in time of rain, but soon dried up; cf. Job

not. 19. Therefore thus said Yahveh: If thou returnest, I will make thee return; thou shalt stand before my face. And if thou bringest forth genuine without base (words), thou shalt be like my mouth. They shall turn to thee, but thou shalt not turn to them. 20. And I make thee an impregnable brasen wall to this people, and they shall fight against thee, but not overpower thee; for I am with thee, to save thee and to deliver thee, is Yahveh's oracle. 21. And I will deliver thee out of the hand of the wicked, and out of the fist of the violent.

vi. 15 ff. Ver. 19. God replies: If thou returnest, *i.e.* givest thyself again willingly to my service, I will make thee return to the high position and office which thou hadst: thou shalt stand before my face; cf. on xxiii. 18 and 1 Kings xvii. 1. תוציא, usually rendered: if thou severest noble from mean; better explained after מוצא, xvii. 16, to produce from the mouth; only what is genuine, divinely cleansed, is to proceed from his mouth (cf. Isa. vi. 5 ff.), if he is again to take his place before God's throne. מזולל, separate, apart from (negative מִן), what is common, base, what springs from man's impure passion. Then again he shall as a genuine prophet be as God's mouth, what he says shall have divine force, so that his enemies must needs obey him (cf. ver. 11); he need not trouble himself about them. Ver. 20. Cf. i. 18 f.

Exposition.

Contents of chs. xiv., xv. The Lord's Message to His Prophet on occasion of a threatening Famine. *a.* Announcement of the Scourge, and Rejection of the Prophet's Intercession, xiv. 1–18: *a.* Description of the Scourge, vv. 1–6; *β.* Rejection of Jeremiah's Intercession, vv. 7–12; *γ.* the False Prophets, vv. 13–18. *b.* Yahveh and His Prophet, xiv. 19–xv. 21: *a.* Renewed Intercession of Jeremiah, xiv. 19–22; *β.* Fresh Rejection, xv. 1–9; *γ.* Jeremiah's Temptation and Testing, vv. 10–21.

The closely connected chs. xiv. and xv. were uttered on occasion of a prolonged drought which threatened a famine. The prophet depicts this affliction in similar terms to Joel,

and intercedes for his people like Amos, vii. 1–6. The multitude gathered in the temple to appease the Lord by fasting and prayer (Joel i. 13 f., ii. 15 ff.), and false prophets gave them the best assurances, mimicking a Joel (ii. 18 ff.). But, as God's true word informs Jeremiah, the Lord will this time know nothing of their assemblies, not even accepting the urgent, repeated intercession of His prophet. On the contrary, worse than they fear will happen—visitation by the enemy's sword. The prophet, then, breaks down under the burden of this message, worn out with the attacks which his office brings on him, but is afresh strengthened by his God, by whom he thinks himself forsaken, not without passing through severe testing. This discourse must belong to the early period of his work; it is best put under Jehoiakim, in the same period as the temple-discourse, chs. vii.–ix. But the exact period of the drought cannot now be fixed.

a. XIV. 1–18. The longed-for rain, doubtless the "latter rain" in spring, has failed,—a fearful calamity for a land where the fertility of the whole year depends on this rain, and its failure renders a distressing want of water probable for the whole of the hot summer. The prophet sees in spirit the cities lamenting at the gate, even the last reservoirs being empty, the peasants mourning, the beasts of the field pining. He unites himself with his people, and utters for them the prayer, vv. 7–9: If our sins accuse us, so that Thou canst not save us on this score, then do it, act for Thy name's sake, *i.e.* not merely that Thy name be not reproached among the heathen, but because Thou wast once pleased by revealing Thy gracious name (Ex. xxxiv. 6) to bind Thyself to us, and thus Thy mercy preserves and glorifies Thy name, Thy revelation among us. Cf. ver. 21 and Ps. xxiii. 3. Or can God, who made known His glorious and saving name to us, so declaring us His possession (cf. ver. 9), only tabernacle among us now and again like a strange guest, make a transient stay in the land, instead of dwelling among us and showing an interest in our

weal and woe, ver. 8? Or can He wish to seem powerless to save His people in such straits, ver. 9? To this earnest pleading the Lord gives a negative answer. Neither has the nation a right to speak thus, since it itself (ver. 10) has dissolved its union with God, nor will the Lord hear further the prophet's intercession (ver. 11, cf. vii. 6, xi. 14 ff.). All days of humiliation, prayers, and offerings are in vain. Sword and pestilence will be added to the threatened famine (ver. 12). In vv. 13–18 the prophet explains and excuses, as well as he can, the blindness and hardness of the people, declaring that its prophets foster the blindness by their soothing assurances to the effect that (cf. vi. 14, viii. 11) the Lord will give settled peace in this place, by which they mean the temple which is to guard the land (vii. 4). It is clear from vv. 13, 15 that the famine was not yet severe, or such talk would have ceased of itself. But the Lord disclaims these pretended prophets as men who utter, not His word, but their own lying fancies, and pronounces sentence of death on them as on the Church, which loves to listen to their words. The prophet sees nothing but woe, death, and exile in and about Jerusalem, ver. 17 f., and is to declare this to the people at God's bidding.

b. XIV. 19–XV. 21. But Jeremiah cannot bring himself yet to carry out this harsh command on a community looking for a more favourable answer. Despite the divine rejection and refusal, he gathers himself up in bold faith and loving confidence for a new and more earnest intercession, vv. 19–22: No doubt our guilt is open. Yet would that God, for His own glory, might remain true to the ancient covenant of grace, and by removing this affliction, *i.e.* granting the painfully needed rain, show Himself the God of heaven and earth, far superior to all the gods of the heathen! But nothing will pacify the Lord this time (xv. 1 ff.). Even Moses and Samuel, the great masters of prayer, who more than once sprang into the breach for their people, turning God's anger

away from them, could here accomplish nothing. Thus the prophet is to send away the crowd assembled in the temple—whither? Answer: To destruction, which is a settled matter, and will come upon them in various forms. Like a fourfold scourge, the seer (ver. 2 f.) is to suspend his message of woe over the condemned in punishment for King Manasseh's sins, which are still unexpiated; see Introd. p. 15. God is weary of having mercy. Indeed, the judgment bursts ruthlessly forth in the gloomy description, vv. 7–9. The heartrending misery awaiting Judah is here sketched in a few strokes. Outside at the gates of the land the Lord has used His winnowing-fan with terrible effect, and nothing is left of Judah's stately army. The poor women are one day surprised by the foe breaking victoriously in, instead of returning sons and husbands.

XV. 10 ff. The mention of the nameless, unhappy mothers seems to have suggested to the prophet his own mother. Would she had never borne him! Cf. xx. 14 ff. God's harsh answer has robbed him of his last strength. He is at last weary of being the object of universal ill-will and hate, for no other reason than because he has to convey God's unwelcome message. Here is one of those moments of despondency which even an Elijah did not escape, and to which the sensitive Jeremiah, with his tragic destiny, was all the more exposed. The Lord indeed comforts him again by the firm assurance of His help: as little as iron breaks will he fail in his divine mission. But although calm and collected, he is still greatly disturbed in his joyous faith, and cleaves to his God, ver. 15: "Thou knowest! (whereas I do not see how I can endure it). . . . Carry me not away, let me not perish in my weakness and unfitness for so dangerous a task. And know, take note, that I bear reproach for Thy sake." This is more fully explained in ver. 16 ff. At first, when, without seeking, God's words came to him, he received them with delight (cf. Ezek. iii. 1). It was a joy and gladness to him

to be permitted to be an instrument of the Lord of hosts. He devoted himself wholly to this office, renouncing cheerful society and merriment, such as youth loves, for the sake of "the hand of God," at whose service he wished to be, and because of the bitter contents of the prophecy which he had received. God's anger with his people filled him completely, and, through his love for the people, was a constant grief to him. He feels himself unable to bear this heavy burden long. At present he is in a state in which he is no longer conscious of the superhuman strength which God had promised him. Thus we understand his despair, ver. 10. God replies to his complaint. The conditional clause, ver. 19, implies that the seer, although but momentarily, has fallen off from his lofty divine position. He himself is guilty of the fickleness which he would charge upon God (ver. 18). But on condition of his penitent return, the honour of standing before God's throne and in God's counsel is again accorded to him. If hereafter nothing but truth proceeds from his mouth instead of petty, common talk (*i.e.* divine words instead of expressions of common human impatience and despair, such as had just been heard), the Lord will acknowledge him as His own mouth, and instead of his having to seek the favour of others, they will seek his (cf. ver. 11). Thus will he be again installed in the impregnable position of authority conferred on him on his first call. What noble self-criticism, or rather what faithful portraiture of the intercourse between the prophet and his God, is found in this section!

SECTION XI.

The Judge and Deliverer, Ch. xvi. 1–xvii. 18.

XVI. 1. And the word of Yahveh came to me as follows: 2. Thou shalt not take thee a wife, that thou mayest have no sons and daughters in this place. 3. For thus says Yahveh respecting the sons and the daughters who are born in this place, and respecting their mothers who bare them, and respecting their fathers who begat them in this land: 4. By cruel kinds of death they shall die, they shall not be lamented and buried, they shall lie for dung on the open field, and shall be consumed by sword and famine, and their corpses shall be food for the birds of heaven and the beasts of the earth. 5. For thus has Yahveh said: Enter not into the house of mourning, and go not to lament and express no sympathy with them; for I have withdrawn my peace from this people, is Yahveh's oracle, kindness and compassion. 6. And great and small shall die in this land—men shall not bury them, nor lament them, nor wound themselves, nor make

Chapter XVI.

Ver. 3. מקום, see on vii. 3. Ver. 4. ממותי תחלאים, painful, unnatural forms of death; see on the latter word under xiv. 18, according to which passage it is not to be limited to pestilence; the former word in the plural = forms of death (or dying struggles), as in Ezek. xxviii. 8, 10. What modes of death are meant, is clear from xv. 2 f. and from the second half of the verse. Through the overpowering numbers of the falling and dying they will remain unwept and unburied. See on vii. 33, and cf. viii. 2, xiv. 16. Ver. 5. מרזח, only again in Amos vi. 7 = a shrill cry of joy; here in accordance with the sequel = a piercing wail, as רִנָּה has a similar twofold signification (on xi. 15). Ver. 6. The great and small, as in v. 4 = the respectable and mean. Elsewhere this distinction showed itself in expenditure on burial, but here the burial is wanting

themselves bald for their sakes. 7. Nor will men offer them the bread of mourning to comfort one for the dead, nor give them the cup of comfort to drink because of any one's father or his mother. 8. And thou shalt not enter into the house of feasting to sit with them to eat and drink. 9. For thus says Yahveh of hosts, the God of Israel: Behold, I banish from this place before your eyes and in your days the sound of singing and the sound of joy, and the voice of the bridegroom and the voice of the bride.

10. And it shall come to pass: when thou makest all these words known to this people, and they say to thee: Wherefore has Yahveh spoken all this great evil respecting us, and what is our guilt and what our sin, which we have sinned against Yahveh our God? 11. then thou shalt say to them: Because your fathers forsook me, is Yahveh's oracle, and ran after other gods, and served them, and fell down before them, but forsook me and kept not my law. 12. And you have done still worse than your fathers, and behold, you follow every one the stubbornness of his evil heart in not

in every case. גדד, to cut, Hithpoel, to make incisions on oneself. To publish their grief, they were wont to wound themselves with knives (cf. xli. 5, xlvii. 5), and to shave off the principal hair entirely (xlvii. 5; Isa. xxii. 12; Amos viii. 12; Ezek. vii. 18). Both indeed were forbidden by the Mosaic law as a mutilating of the body (Lev. xix. 28, xxi. 5; Deut. xiv. 1), but both customs seem often to have become popular, and especially in Jeremiah's days, through heathen neighbours. Ver. 7. פרס, to break, usually bread (Isa. lviii. 7), hence לֶחֶם is here omitted, unless the latter is to be read instead of להם. The last word applies here not to the dead, but to the surviving kinsmen. After the burial was over, and therewith the time of deepest sorrow and strictest fasting (2 Sam. xii. 21), they were offered bread and wine as refreshment (Prov. xxxi. 6). This was the idea of the mourning-feasts, on which this passage casts important light. לנחמו, to comfort him, namely, the mourner. Ver. 8. אותם, see on i. 16. Ver. 9 like vii. 34. Ver. 10. Cf. v. 19, ix. 11 f., xiii. 22. Ver. 12. Walking after the perverseness of their evil heart, as in iii. 17. Ver. 13. Cf. vii. 15, והטלתי, from טול, Ges. § 72. a. 6. חנינה, *nomen unitatis*, exercise of grace (חֵן), single display of kindness. Ver. 14 f. like xxiii. 7 f., but not on this account to

hearkening to me. 13. And so I will cast you out of this land to the land which you have not known, you and your fathers; there you shall serve foreign gods day and night, because I will show you no favour. 14. Therefore, behold, days come, is Yahveh's oracle, that one shall no longer say: "As truly as Yahveh lives, who brought the children of Israel up from the land of Egypt," 15. but "As truly as Yahveh lives, who brought the children of Israel up from the land of the north and from all the lands whither he drove them,"—and I will make them return to their own soil, which I gave their fathers. 16. Behold, I send for many fishers, is Yahveh's oracle, and they shall fish them; and afterwards I send for many hunters, and they shall hunt them away from every mountain and from every height, and out of the rock-clefts. 17. For mine eyes are on all your ways, they are not hidden from my sight, and their guilt is not concealed from mine eyes. 18. And I will first repay their guilt and their sin double, because they have polluted my land with the carcases of their monsters, and filled my inheritance with their abominations.

be attacked; rather required by ver. 18. לָכֵן indeed is not "nevertheless," but "therefore." But the following promise, in fact, makes the heaviness of the judgment felt: As mighty a divine act will be necessary to redemption as once in Egypt, nay, one still mightier. To the oath חי יהוה is added the greatest proof of His power and grace. Ver. 16. These figures allude not to the gathering of the scattered, but to the catching of the people of the land by the enemy. Since fishers and hunters differ in time and place, the former denote the catching wholesale, as in the capture of the country and especially of cities, the latter to the catching of individuals, who have fled to the hills and hidden in clefts. דָּוָג, Kethib (Ezek. xlvii. 10), not to be changed into דַּיָּג, Keri; both forms, like דוג and דיג, to fish, are equally right. On this fishing of men, cf. Amos iv. 2. נקיק, cf. xiii. 4; on the matter, Josh. x. 16 ff.; Judg. vi. 2; 1 Sam. xiii. 6; Ezek. xxxiii. 27. Ver. 18. And first I recompense, *i.e.* before the glorious redemption comes, promised in ver. 14 f. It is misleading to seek an antithesis between ראשנה and משנה. The judgment of double measure may suggest the double figure, ver. 16; cf. also Isa. xl. 2 and Jer. xvii. 18. Corpses of their abominations = idols. The genitive is one of apposition. The idols are dead *corpora*,

19. Yahveh, my defence and my bulwark and my refuge in the day of trouble, to thee shall nations come from the ends of the earth, and shall say: Our fathers inherited mere deception, empty things, by which no one profits. 20. Should a man make gods to himself, which yet are no gods? 21. Therefore, behold, I will this time make them feel, will make them feel my hand and my power, and they shall know that my name is Yahveh.

XVII. 1. The sin of Judah is recorded with an iron style, with a diamond pencil, engraved on the table of their heart and on the horns of your altars; 2. as their children remember their altars and their Astarte-pillars by the green

and in addition utterly unclean, and thus in so far carcases. Ver. 19. They inherited it, received it as a possession (otherwise Israel, x. 16). Heathenism is something hereditary, which mitigates responsibility for its errors. הבל, see on ii. 5.

Chapter XVII.

Ver. 1 f. The style of vv. 1–4 is especially harsh, perhaps through the corruption of the text; consequently the meaning also is somewhat obscure. צפרן, nail, here pencil. Cf. Pliny, *Hist. Nat.* xxxvii. 15: "Diamond-chips are sought after by engravers and put in iron, as they easily cut the hardest material." Cf. on the figure, Job xix. 24. The sin committed by Judah (cf. xv. 4) is engraved indelibly on the table of their heart, *i.e.* burnt on their conscience, so that it must constantly remind them of their guilt. "And on the horns of your altars." Since Josiah had broken down these altars, we must suppose that the prophet is addressing the previous generation, which practised idolatry there. The horns of the altars, on which the blood was smeared, are permanent witnesses to God of what they had done. Their posterity also (ver. 2) will remember those altars and the idols there, when they pass by a budding tree or a lofty hill (see on ii. 20). See the different attempts at interpretation in expositors. That of Nägelsbach is attractive. He understands by בניהם the children of the present day, who talk together in those places with horror of the Moloch-sacrifices, and so bear witness to the sin. But it is not probable that children would figure as witnesses in this way. כזכר with dagesh lene, see Ges. § 28. 1. על עץ, "by the green tree," is either to be taken in the local sense or states the occasion of the remembrance: on occasion of. אשרים, statues of Ashera or Astarte.

tree, on the high hills. 3. I give up my mountain in the field, thy wealth, all thy treasures for a prey, thy heights because of the sin in all thy borders. 4. And thou shalt remove thy hand * from thy inheritance, which I gave thee, and I make thee serve thy foes in the land which thou knowest not; for you have kindled a fire in my wrath, which burns for ever.

5. Thus says Yahveh: Cursed is the man who trusts in man and makes flesh his arm, whilst his heart departs from Yahveh. 6. And he shall be like a juniper-plant in the wilderness, and see no good come and dwell in parched desert-tracts, in a salt land, which is not settled. 7. Blessed is the man who trusts in Yahveh, and whose trust Yahveh is. 8. He shall be like a tree planted by the water, and it stretches out its roots by the river, and is not afraid when heat comes,

Ver. 3. "My mountain in the field," first obj.-accus. to "I will give up," is certainly harsh, on which account Ewald reads הרְרֵי ב and joins the two words to the previous verse, where, however, they would form an awkward addition, and would not run smoothly. According to our text, God's sanctuary comes first as the most precious possession, and is called mountain in the field = mountain visible and prominent far and wide; cf. xxi. 13. Ver. 3 f. appear here in their place and in more correct form than in xv. 13 f. Ver. 4. וּבְךָ, and indeed through thyself, by thy own fault, or "along with thee," would be too harsh. Instead of this, J. D. Michaelis correctly reads, and Graf, Nägelsbach, Cheyne after him, יָדְךָ, after Deut. xv. 2 f. An allusion to the law of remitting debts, connected with the Sabbath-year, is all the more probable, as the desolating of the land is regarded as a kind of Sabbath rest for it, cf. 2 Chron. xxxvi. 21. Ver. 6. עֵרְעָר is not to be interpreted differently from עַרוֹעֵר, xlviii. 6. The local reference and the contrast with ver. 8 favours the old translation, which understood by it a tree or plant. LXX, *ἀγριομυρίκη*; Jerome *myrice*, tamarisk; Celsius, after the Arabic *arar, juniper-plant.* Moderns, on the other hand, prefer the simple meaning of עֵרְעָר, bare, naked; cf. Ps. cii. 17. Perhaps the Masoretes so took the present passage, but wrongly. Salt-land = entirely barren. Cf. Verg. *Georg.* ii. 238, *salsa tellus.* *Which is not settled,* but Hebrew intransitively as often of countries and cities: they settle, dwell not. Ver. 8. Cf. Ps. i. 3. Kethib יִרְאֶה, to be preferred, synonymous with יִרְאֵנּ (so also LXX, Syr., Vulg.). On the other hand, Keri

and its leaves are green; even in the year of drought it shall not be anxious, nor cease to bear fruit. 9. The heart is full of guile and is corrupt; who can fathom it? 10. I, Yahveh, search the heart, try the reins, and will give every one according to his ways and according to the fruit of his deeds. 11. A partridge which cherishes what it has not laid is he who gathers riches, but not lawfully; he will leave it in the half of his days, and at his end he will become a fool.

12. Thou Throne of glory, lifted up from the beginning,

יִרְאֶה, similarly to ver. 6. Ver. 9. עָקֹב, properly, lumpy, uneven, is here the opposite of moral straightness, rectitude (cf. Hab. ii. 4), therefore: crafty, insincere, cunning. אנוש, wretched, very sick, corrupt, of course in an ethical sense also: it labours under a morbid love of dissimulation and unnatural self-deception; only the Lord sees through it, ver. 10. Luther classically, but not following the words "froward and cowardly," indicating less the inner character than the resulting moods. On אנוש, cf. xv. 18, where it is explained: מאנה הרפה, which applies ethically to the present passage. LXX read עָמֹק, deep, instead of עָקֹב and אָנֻשׁ, which is to be rejected. Ver. 10. In ולהת the copula is not to be erased. The infin. stands with ל, instead of finite verb, I am about to recompense; cf. Ges. § 132. a. 1; Eng. § 129. Cf. Jer. xix. 12. Ver. 11. קרא, partridge, from calling. דגר, only again Isa. xxxiv. 15, and indeed after this passage to be distinguished from brooding as the subsequent keeping together of the chickens, as also in Aramaic the word is used of collecting eggs or chickens. That the partridge, still common in Palestine, hatches eggs of other birds, like the hen, or gathers their young about it, is certainly not known either from antiquity or by modern observation. Some writers (see Winer, *Real-wörterbuch*, Rebhuhn) affirm it, but perhaps on the authority of this passage. A popular notion of this kind must have existed. The figure is striking; the construction is the usual one in such an oracle. Cf. Prov. xi. 22, etc.; Ges. § 155. *4b*; Eng. § 152.—Take עשר as subj. to יעזבנו. Ver. 12 f. Solemn, lyrical invocation (observe the assonances, ver. 12) in four pairs of words, which precede the name Yahveh invoked. Grammatically the old translation: "A throne of glory, a place from of old is our sanctuary," is justifiable, but the construction given is better. The prophet addresses himself in the name of believers to the face of God visible on Zion. "Throne of glory" applies, according to xiv. 21, to God's seat there (cf. iii. 17); Zion was a lofty height of divine revelation from the

Place of our sanctuary, 13. Hope of Israel, Yahveh—all who forsake thee shall come to shame. They that depart from thee are written on the earth; for they have forsaken the fountain of living waters, Yahveh! 14. Heal me, Yahveh, and I shall be healed; save me, and I shall be saved, for thou art my song. 15. Behold, they say to me: Where is Yahveh's word? Let it come! 16. But I have not shunned being a shepherd after thee, and have not longed for the woful day; thou knowest; what proceeded from my lips was before thy face. 17. Be not a discouragement to me, thou art my shelter in the day of calamity. 18. Let my persecutors come to shame, and let me not be put to confusion; let them despair, and let me not despair. Bring upon them the day of calamity, and strike them into ruin with double shattering.

beginning. מרום, indeed, is often used of the heavenly height, where God's throne is (xxv. 30); but the following "place of our sanctuary" proves that the reference is to the earthly height, where God has long taken up His abode (cf. xxxi. 12). Ver. 13. יסורי, Kethib, to hold fast, from subst. יְסוֹר or יְסוּר (cf. יריבי, xviii. 19). On the other hand, Keri וסורי, from partic. סוּר. The language here passes into God's words. They are written on the earth, in the dust; their existence soon utterly vanishes. Cf. with the confirmatory clause, ii. 13. Ver. 16. אוץ with מִן can only be understood of wilfully ceasing to follow God, not of pressing into office (Umbreit, Nägelsbach: shepherd in the literal sense, to be taken as Jeremiah's former calling). Therefore: I have not wrenched myself from the shepherd (shepherd's office) in following thee, I have followed thee willingly and faithfully in my capacity as shepherd; therefore forsake me not, ver. 17 f., as would be the case if the prophecies were not fulfilled. His heart did not long for the day of evil, which he announced, but he spoke of it under a higher impulse. "Thou knowest," etc. God knows how his whole soul turned from the constant preaching of misfortune; he has only too often and earnestly given expression to his grief on this subject before his God! Cf. xv. 10 ff., 19. Ver. 17. תהיה, Ges. § 75. a. 17; Eng. § 74. מחתה, outward or moral destruction; cf. the verb, i. 17. God Himself would be so, if He neglected to help in regard to the fulfilment or otherwise. Ver. 18. הביא for הָבֵא, Ges. § 72. a. 7; Eng. § 71.

EXPOSITION.

Contents of xvi. 1–xvii. 18. The Judge and Deliverer. *a.* Fallen a prey to Judgment! xvi. 1–xvii. 4: *a.* the Divine Ban on Judah, xvi. 1–13; *β.* Judgment and Redemption, xvi. 14–xvii. 4. *b.* Infallible Confidence, xvii. 5–18: *a.* False and Genuine Confidence, xvii. 5–11; *β.* the Prophet's Confidence, xvii. 12–18.

This discourse presents essentially the same position of things as the previous one; it may even be regarded as a continuation and close of the revelations received in the time of drought, ch. xiv. 15. The prophet's anxiety at the scoffing of the foes, who demand the fulfilment of his threatenings (xvii. 15), shows that no more serious invasion on the part of the Chaldæans has yet fallen on the land. We have thus still to do, as in chs. xiv., xv., with the calmer years of Jehoiakim.

a. XVI. 1–XVII. 4. There lies on the land, as xvi. 1 ff. explain, a ban, making fellowship between God and His people impossible. For this reason the prophet also as God's organ and representative is to hold himself aloof from the people. First of all, the founding of a household in this land is forbidden him (ver. 2), that wife and children may not involve him in its fate (cf. 1 Cor. vii. 26). In a similar way Hosea (i. 1 ff., iii. 1 ff.), Isaiah (viii. 18), Ezekiel (xxiv. 15 ff.) had to set forth symbolically the relation of the God whom they represented to Israel by their married and household life. But not merely by celibacy, so unusual among the Jewish people, is Jeremiah to testify to the nation that God has broken with it and is not disposed to build Himself a house in its midst; he has also to give up all social intercourse with his contemporaries, and according to ver. 5 ff. to neglect the most ordinary offices of love as well as the expression of sympathy in cases of bereavement, that every one may know that God has removed His peace from the land, *i.e.* renounced

all friendship and fellowship with it. This "peace of God," as the next clause shows, includes in particular His favour or friendship and mercy. The neglecting of mourning for the dead on Jeremiah's part is, further, a sign of its coming universal cessation through the wholesale dying of the inhabitants; just so, Jeremiah's avoidance of all pleasant society (ver. 8) is a sign of the approaching end of all joy and festivity (ver. 9). By these regulations the seclusion of the prophet, referred to in xv. 17, which was a necessary consequence of his grave mission, is intensified and made a divine command. To the question as to the reason of this sign of divine displeasure the man of God would not fail to give an answer. We know it already from i. 16, v. 19, ix. 11 f., and many passages. But here, xvi. 11, 12, the relation of the present generation to the guilt of their fathers is stated with special clearness: they must suffer for the guilt of their fathers because they have done still worse than the latter. The punishment consists in exile to a distant land, where they will have opportunity enough to indulge their leaning to the worship of strange gods, since God will care no more about them. But the worse the coming affliction, the more wondrous will be the deliverance, a redeeming act of God, rivalling, nay surpassing, the redemption from Egypt by Moses, ver. 14 f. First of all, however, a terrible catastrophe, plainly ending in exile, must befall the land, a repeated, complete judgment for all the abominations with which it is defiled (vv. 16–18). In presence of the foolish and shameful rejection suffered by God at His people's hands, the prophet is constrained (ver. 19) to praise his God, this proved Deliverer, to whom even the heathen will bring their homage, as foretold by Isaiah, Micah, and other prophets, and as already revealed to Jeremiah (iii. 17). They will submit to the "King of the nations" (x. 7), breaking away from their hereditary gods, so that the exchange described in ii. 11 as unheard of will then take place in a good sense, forming a splendid contrast to the black

ingratitude and apostasy of Judah and Israel. Turning his gaze to Judah, to which ver. 21 refers, the prophet continues in his own words, ver. 20. Now in distinction from former mild visitations they will feel the full power of God's judicial hand, learning who He is, "that my name is Yahveh." This name involves not only the divine nature, but also the holy, almighty power which is its outcome. Or should a generation in its superficial repentance appeal to the fact, that crass idolatry and the bloody horrors of heathenism were abolished in the land? Ch. xvii. 1–4 gives the answer to this. On the contrary, the guilt of the land is imprinted ineffaceably on the conscience of the nation, and innocent blood is smeared on the horns of the altars. That guilt is unexpiated, as the present generation well remembers, so that it is without excuse. Thus will the Lord in wrath give up the land and surrender the inhabitants to exile.

b. XVII. 5–18. There follow (xvii. 5 ff.) in calmer, more didactic form, prophetic sayings respecting carnal trust in men and saving trust in God. Their occasion and practical application may be variously conceived. Perhaps the king's confidence in foreign, Egyptian help may have occasioned them. But elsewhere also (cf. ix. 22 ff.) the prophet loves the thought that God alone is to be trusted, and that His menaces of judgment must be submitted to, since He has to do with people of defiant spirit, and boasting of their power in outward security. The man who makes flesh his arm, *i.e.* expects effectual help from a creature of earth, is like a withered plant in a cheerless desert, condemned to remain without hope of better days or refreshing springs (ver. 5 f.). On the other hand, he who trusts in the Lord is compared to a tree planted on unfailing water-brooks, which even in time of drought has no reason to fear the want of living sap and fertilizing power. No doubt the human heart in its impurity and complete corruption is blind to this truth (ver. 9); but it will not be able to escape testing by the all-judging God (ver. 10). In

particular, whoever puts his trust in wealth dishonestly acquired will find himself basely forsaken of this mammon (ver. 11), a truth which it is not superfluous to enforce at any time, but which was uttered, according to xxii. 13–17, in reference to the evil example set by King Jehoiakim in this respect.

XVII. 12–18 is an application of the doctrine laid down to the prophet and his opponents. The latter are, outwardly regarded, the rich and powerful, who lack no earthly means for carrying through their cause; Jeremiah has nothing but his God, in whom he has to trust without sensible evidence. And yet he does not waver for a moment between God and the world, but in earnest prayer (cf. xvi. 19) in the name of the believing Church, acknowledges this glorious God, who dwells from of old in Zion, and has ever shown Himself mighty and gracious in Israel, whereas all who fell away from Him were covered with shame (ver. 12 f.). In his personal suffering he turns full of confidence to this God, who can and will save him (ver. 14). He is attacked by the revilings of those who, relying on the treacherous appearance of security, give the lie to the prophet's announcements of woe (ver. 15, cf. Isa. v. 19; Ezek. xii. 22). But he is conscious of having exclusively followed his God in his work, of having faithfully discharged the office of shepherd entrusted to him, and of not having longed for the time of judgment in the spirit of the false piety that yields to pessimistic complaints. God has heard his words, by which, on the contrary, he sought once and again to stay the doom and appease the Lord's wrath (ver. 16). May God, his Lord, then, not abandon him and give him over to the mockery of his foes, but declare for him and against them (ver. 17). The imprecation in ver. 18 is explained, like that of many psalms, from the longing, warranted in Old Testament days, for the revelation of God's judicial truth and retributive justice, while showing at the same time how great the interval between Jeremiah and the perfect Sufferer whose sufferings resembled his own in many features.

SECTION XII.

HOLD THE SABBATH IN HONOUR, CH. XVII. 19–27.

XVII. 19. Thus said Yahveh to me: Go and take thy stand in the gate of (thy) countrymen, by which the kings of Judah come in and by which they go out, and in all the gates of Jerusalem, 20. and thou shalt say to them: Hear ye Yahveh's word, ye kings of Judah, and all Judah and all ye inhabitants of Jerusalem who enter in by these gates! 21. Thus says Yahveh: Take heed to your souls and bear no burden on the Sabbath day, bringing it in by the gates of Jerusalem. 22. And bring no burden from

CHAPTER XVII. 19–27.

Ver. 19. A "gate of the countrymen" is found nowhere else. Of the various conjectures on the point the most probable one is, that the royal gate mentioned in the first place is the Benjamin-gate (so also Ewald, who alludes to xxxviii. 7, according to which the kings there held judgment), which was the chief means of communication northwards. This we corroborate thus: The designation בני עם or בני העם (Keri) is strange, quite unsuitable here in the sense of xxvi. 23, but perhaps originating in the latter passage. We must take the phrase after the analogy of xxxvii. 13, or directly read: בְּנֵי עַמְּךָ (so LXX). The specific countrymen of the prophet are the Benjaminites (see on vi. 1), who are also specially referred to in ver. 26. Cf. xxxvii. 13, where Jeremiah will betake himself to his עם, his countrymen and kinsmen, by the Benjamin-gate. The kings mentioned in the plural, as they are addressed in ver. 20 and xix. 3 (cf. xxv. 18). The plural, therefore, refers not to rulers in succession, but to the members of the royal house who exercised judicial power (xxi. 11 f.), and thus shared in the government. Ver. 21. נשמר ב, to take care, in reference to something, that it take no harm (not: in your souls); cf. Mal. ii. 15 f., similarly with ל, Deut. iv. 15 f., and see on Jer. xxvi. 19. Ver. 22. Cf. Ex. xx. 10 f.; Deut. v. 12 ff. Ver. 23.

your houses on the Sabbath-day, and do no kind of work and hallow the Sabbath-day, as I commanded your fathers; 23. but they hearkened not, and inclined not their ear, and stiffened their neck, in not hearing and receiving correction. 24. And it shall come to pass, if you really hearken to me, is Yahveh's oracle, to bring no burden into the gates of this city on the Sabbath-day, and to hallow the Sabbath-day, doing no work therein, 25. then kings shall enter by the gates of this city with princes, sitting on David's throne, riding on chariots and horses, they and their princes, the men of Judah and the inhabitants of Jerusalem; and this city shall remain for ever. 26. And they shall come from the cities of Judah and from the places surrounding Jerusalem, and from the land of Benjamin, and from the lowland, and from the mountain-land, and from the south, bringing burnt-offerings and sacrifices, and meat-offerings and incense, and shall bring thank-offerings into the house of Yahveh. 27. And if you hearken not to me, to hallow the Sabbath-day, and to bear no burden and to come in with it by the gates of Jerusalem on the Sabbath-day, I kindle a fire in your gates, and it shall consume the palaces of Jerusalem, and shall not be quenched.

שומע, wrongly written for שָׁמוֹעַ, Keri; see on ii. 25. Cf. vii. 26, 28. Ver. 25. וישרים is a subordinate addition to מלכים; hence יושבים points backs to the latter. Graf, Nägelsbach (Cheyne) needlessly erase וישרים. Cf. xxii. 4 (xiii. 13). Ver. 26. The different parts of the land of Judah, of which here only the desert is not mentioned, as in xxxii. 44, xxxiii. 13, see Josh. xv. 20 ff. The kinds of offering are specialized like the parts of the land. Here also, as in vii. 21 f., the whole offering comes first; along with this זבח, sacrifice, sacrificial feast, and מנחה, unbloody gift, the latter joined with incense, Lev. ii. 1. "And shall bring thank-offerings." The תודה is not expressly co-ordinated with the preceding sacrifices; but whereas the latter intimate the diverse materials and ritual, this addition states the chief design of the offerings brought from all parts of the land. They are especially thank-offerings, intended to express thankful praise to God for benefits received. The thank-offering is the principal class of the shelamim, Lev. vii. 11. Cf. Herzog, xi. p. 49, and Dillmann on Lev. vii. 16. Ver. 27*b* after Amos ii. 5 (i. 14).

EXPOSITION.

Contents of ch. xvii. 19–27. Enforcement of the Sabbath law, with corresponding promises and threats.

Independent as to form and contents, this section is unconnected with what precedes and follows. It gives a proof how Jeremiah, in the time of Josiah, after the discovery of the book of the law, pressed home "the words of this covenant" (xi. 1 ff.) to the hearts of the Judæans. The exhortation given is to earnest observance of the Sabbath law, which belonged to the chief laws of the Sinaitic covenant, but was slighted even by the fathers to their hurt, and at present was so disregarded that Jeremiah (like Nehemiah afterwards, Neh. xiii. 15 ff.) had to dissuade the people in the city gates from coming with burdens into the city to market, an incident reminding us of Christ's purifying of the temple. This passage shows how the prophet, with all the inwardness and spirituality of his conception of God's kingdom, yet regarded the chief outward commands given by God in the old covenant as inalienable, and desired them to be strictly carried out for the people's good. He stands altogether on the ground of the Mosaic law, especially the Deuteronomic, of which the appended promises and threats remind us (cf. Deut. xxvii.–xxx. with Jer. xvii. 25–27); save that the promise is here freely shaped by the prophet. Its form is determined by the standing-place of Jeremiah at the chief gate of the city, by which the princes as well as the populace go in and out. If the Sabbath is kept, the stately processions of king and nobles shall publish the prosperity and power of the country, while the crowds approaching on all sides with rich gifts for the temple will evidence the divine blessings abundantly poured on the land. In the opposite case the palaces of Jerusalem will become a prey to the flames. The fact that the prophet, who elsewhere as a rule represents the judgment as a doom scarcely to be avoided, here makes the fate of his people

depend on their attitude to this command, is to be understood from xi. 1 ff. This question forms a part of his proclamation of the ancient covenant-law; but the Sabbath-law was then, as still later in exilian days (cf. Isa. lvi. 2, lviii. 13), a touch-stone of the people's obedience, of its entire religious attitude to God. That later, when its outward, punctilious observance had become a customary thing, while yet the nation did not submit to the inward chastening of God's Spirit, it could not secure the safety and welfare of the nation, is easily understood.

SECTION XIII.

THE DOCTRINE OF THE POTTER AND THE CLAY, CH. XVIII.

XVIII. 1. The word which came to Jeremiah from Yahveh as follows: 2. Arise and go down to the house of the potter, and I will there cause thee to hear my words. 3. Then I went down to the house of the potter, and behold, he was working at the potter's wheels. 4. And the vessel which he made was spoilt (as clay in the potter's hand is wont); so he again made another vessel of it, as it seemed good in the potter's eyes to do. 5. Then came the word of Yahveh to me as follows: 6. Have I not power to do to you like this potter, O

CHAPTER XVIII.

Ver. 2. *Go down*, the potter's workshops lying low in one of the valleys round the city, where clay was found, perhaps towards the valley of Hinnom, where to-day clay is still found; see on xix. 1. שמה seldom for שָׁם, Ges. § 90. 2*b*; Eng. § 88. Ver. 3. האבנים, the two wheels, of which the under one is turned (in Palestine to-day with the foot, in ancient Egypt with the left hand), and thus sets in motion the upper one, which is joined with it by a piece of wood, and on which the lump of clay is laid. The right hand rounds off the outer face of the vessel, while the left, inserted in the mass, gradually enlarges the hollow. See Thomson, *Land and Book*, p. 520. Ver. 4. ונשחת, the form, intimates that it occurred not once only, but from time to time. The reasons of this mishap, which may be observed to-day as the prophet describes it, may be various. Perhaps the potter took too little clay for the form intended; or there may have been a grain of sand in the finger of the left hand, which in the turning made a furrow in the vessel's face; or a part of the clay in the washing and kneading was not brought to the right consistency; too hard or too soft places preclude uniformity of shape. Alongside כחמר is another, less suitable reading, בחמר. According to Hitzig, the whole clause כחמר ביד היוצר was taken from ver. 6; Ewald omits at least בחמר. Ver. 6. The figure of the potter and vessel is similarly applied

house of Israel? is Yahveh's oracle. Behold, like the clay in the hand of the potter, so are you in my hand, O house of Israel! 7. As soon as I speak respecting a nation and a kingdom to pluck up and to pull down and to destroy, 8. and the same nation turns from its wickedness, respecting which I spoke, then I repent of the evil which I thought to do to it. 9. As soon as I speak respecting a nation and a kingdom to build and to plant, 10. and it does what is evil in my eyes in not hearkening to my voice, then I repent of the good which I spoke to benefit it with.

11. And now say to the men of Judah and to the inhabitants of Jerusalem as follows: Thus said Yahveh: Behold I frame evil against you and devise a plan against you. Turn now every one from his evil ways and be diligent in good ways and works. 12. But they say: It is no use, for we will follow our own thoughts, and we will carry out every one the perverseness of his evil heart. 13. Therefore thus has Yahveh said: Ask now among the heathen: Who has heard such things? the virgin of Israel has committed horrible things. 14. Does the snow of Lebanon disappoint on the rock of the fields? Or are foreign waters—cool, gushing—

to God and men elsewhere, although without the special reference of Jeremiah's parable in ver. 4: Job x. 9, xxxiii. 6 (cf. Gen. ii. 7); Isa. xxix. 16, xlv. 9, lxiv. 7; Wisd. xv. 7; Ecclus. xxxvi. 13 (see xxxiii. 12 f.); Rom. ix. 21. Ver. 7. רגע, properly, a moment = the one time and in another moment (ver. 9), and so synonymous with פעם. "To pluck up," etc., see on i. 10. Ver. 11. יוצר, with distinct reference to the fashioner above: I form, project. חשב, *in malam partem*, as in ver. 18 and xi. 19. The admonition, as in vii. 3, 5. Ver. 12. But they say, in tense like Ezek. xxxiii. 17, 20. Their language runs as in ii. 25. "To walk after the perverseness of his heart," as in iii. 17. Ver. 13. Cf. ii. 10. שערורה=שעריריה, v. 30. On בתולת, see under xiv. 17. Ver. 14. The snow of Lebanon disappoints not, foreign waters flow ever cool, and fresh, and abundant; but my people has forgotten me. Phenomena of nature, which are stable and trustworthy, are contrasted with the fickleness of the nation. In the first clause the snow itself may be meant, which does not go away from the lofty rock (cf. on שדי, xvii. 3), so that the latter would be the peak of Lebanon. But we prefer the reference to the water streaming from the rock of the

dried up? 15. For my people has forgotten me, they burn incense to vanity; they have made them fall in their ways, eternal paths, to walk in steep places, in ways unmade; 16. to lay waste their land for eternal hissing; whoever passes by will be astounded and shake (his) head. 17. Like an east wind I will scatter them before the foe, I will look upon them with the back and not the face in the day of their destruction.

18. Then they said: Come, let us devise schemes against

field, so that such rocks are meant as are found near Banias and elsewhere at the foot of Lebanon. The Lebanon snow disappoints not, vanishes not from such a rock, *i.e.* feeds without ceasing the water flowing therefrom. זרים, artificially interpreted (by Ewald, Graf, Cheyne): rushing waters; better, splendid, proud, to be read זֵידִים (so perhaps LXX). But alongside the Lebanon snow we expect in the parallel clause a geographical qualification. They are foreign waters, such as the neighbourhood of Lebanon and Syria has; on the other hand, Canaan has them in far less abundance and freshness (2 Kings v. 12). Jeremiah lays special stress on this feature in connection with ver. 13. Whereas the waters of foreigners are faithful, God's own people is to be compared to their own failing wadis. Ver. 15. The subject to ויכשלום is to be supplied from לשוא, after 2 Chron. xxviii. 23. שְׁבוּל or שְׁבוּל, Kethib; Keri שְׁבִיל, nearer to the Arabic. In contrast to the eternal paths, *i.e.* the ways prepared by God from the beginning of history, acceptable to Him and salutary for His people, stand the נתיבות, steeps, *i.e.* toilsome, perilous footpaths, a way not thrown up, no accustomed high-road. Ver. 16. שַׁמָּה when said of a country, rigid desert, desolation; yet the context plainly suggests the meaning horror (stiffness with fear); cf. xxix. 18, and often. שריקה (Kethib with ו), elsewhere in Jeremiah שְׁרֵקָה, hissing, not so much in malicious sport as in terror at the judgment smiting the place. נוד, Hiphil, to shake, like הָנִיעַ, Job xvi. 4, a sign of surprise or disapproval; on the other hand, נוד, xvi. 5, of sympathy. Ver. 17. The *east wind*, often mentioned as specially fierce, Ps. xlviii. 7; Job xxvii. 21; Isa. xxvii. 8; Ezek. xxvii. 26; cf. "desert wind," Jer. xiii. 24. As they turned the back to the Lord instead of the face (ii. 27), so the Lord will do to them at the time when they need Him and wish to see His gracious countenance. Ver. 18. Cf. xi. 19. The priest communicates the Torah to the people, theocratic instruction

Jeremiah; instruction shall not fail the priest, nor counsel the wise man, nor the word the prophet. Come, let us smite him with the tongue, and pay no regard to any of his words. 19. Do thou, O Yahveh, have regard to me, and hearken to the voice of my adversaries. 20. Is then evil recompensed for good? For they have dug a pit for my soul. Remember how I stood before thy face, to speak good respecting them, in order to turn away thy indignation from them. 21. For this reason give up their sons to famine and cast them into the arms of the sword; and let their wives be bereaved of their children and be made widows; and let their men be carried off by death, their youths slain by the sword in battle. 22. Let a cry be heard from their houses, when thou suddenly bringest troops upon them; because they have dug a pit to take me, and have hidden snares for my feet. 23. But thou, Yahveh, knowest all their purpose against me for (my) death; cover not up their guilt, and blot not out their sin before thy face; but let them be made to fall before thee, in the time of thy wrath deal with them.

on the ground of the written and also traditional law (see on ii. 8); the wise man, here perhaps the counsellor of the rulers and people, counsel; the prophet, God's word. "Smiting with the tongue" refers not merely to refuting and shaming, but to deadly accusation and slander. Cf. ver. 23 and ix. 2, 7, xi. 18 ff. Ver. 20. Cf. Ps. lvii. 6; there שיחה, as in ver. 22, Kethib; on the other hand, here Kethib and Keri with ו, as in Jer. ii. 6. The prophet here uses the language of the Psalms; Ps. xxxv. 1–12 especially is to be compared, which Hitzig certainly regards as Jeremiah's. Ver. 21. נגר, Hiph., to pour out, cast down; a standing phrase with על ידי חרב, Ps. lxiii. 10, Ezek. xxxv. 5, to deliver any one into the hands of the sword. Ver. 23. Let them be overthrown (made to fall by judgment, as in vi. 15, viii. 12, xx. 11) before Thy face, according to what precedes: "cover not up their sins" = let them be already judged by Thy decree, until Thou execute it in the day of Thy wrath.

Exposition.

Contents of ch. xviii. *a.* The Doctrine of the Potter and the Clay, vv. 1–12. *b.* The Unteachable, vv. 13–23: *a.* their

Unfaithfulness to God, vv. 13–17; β. their Schemes against the Prophet, vv. 18–23.

This discourse, symbolic or parabolic in form, and consisting mostly of a dialogue between God and the prophet, belongs perhaps to the same time as the discourse in ch. xix. 20, which uses a similar parabolic action; and, since the latter, xix. 2 ff. in a similar way, in part literally, likewise refers to the valley of Hinnom, like the temple-discourse, ch. vii., we do best to put the group, ch. xviii.–xx., in the time of Jehoiakim.

α. Vv. 1–12 sets forth God's sovereign freedom, especially in regard to His spoken words, whether promises or threats. God is not bound to His utterance when the people to whom it applies change either in a good or bad sense. Nor in this sovereignty is He either capricious or arbitrary, but on the contrary acts justly, because according to a high, unchangeable law, as Ezek. xviii. 21–29, xxxiii. 10–20 especially explains. The fact that God makes the execution of His decree depend on men's conduct, explains why certain predictions are not fulfilled (cf. Jonah), while it encourages to turn from evil ways, since the threatening may turn to promise, and warns against false security in regard to God's gracious promises. This great truth is pictorially exhibited to the prophet in the work of the potter, of course with the object that he should narrate what he says to the hearers, using a parable for this purpose. At the impulse of God's Spirit the seer goes to a potter's workshop. There the word of the Lord comes to him: The Lord has the nations in His power, especially the house of Israel, as the potter the plastic clay still under his hand, to which he can not only with the greatest ease give what shape he pleases, but which he can remould at his pleasure if it prove unsuitable for his purpose. Important here is the emphasis laid on man's freedom. For how can the "spoiling" under the hands of the Divine Fashioner be explained except from man's freedom? The

application given in ver. 11 is merely the one required at the moment; it does not exhaust the parable, as ver. 9 f. shows. Plainly the purpose is to cure Israel of the notion that, building on the divine promises, it might boast of its *character indelebilis*. But the practical fruit, which ought primarily to grow out of this discourse,—repentance in order to avert the threatened judgment, which is no inevitable fate,—remains absent, ver. 12. This admonition also founders on stiff-necked resistance.

b. XVIII. 13–23. As in ii. 10 ff., the injustice of Israel towards its God is described as altogether unnatural, the like of which is not found among the heathen, ver. 13 f. And what have they gained by this unexampled unfaithfulness? Nothing but the destruction of the land; so foolish was it to make an enemy of the Almighty! By such overpowering discourses the prophet's enemies find themselves compelled to contrive new plots against his life, like those previously devised (xi. 18 ff.), but frustrated by God's providence. They attempt this wicked course of shutting the mouth of a speaker filled with God's Spirit, relying on the certain continuance of the theocracy and its organs, ver. 18. As they had priests, sages, prophets, they were assured of the divine guidance, and need not trouble themselves about this disturber of the peace, and might remove him out of the way without fear. Against these deadly foes Jeremiah invokes the protection of his God (ver. 19), representing to the supreme Judge the shameful injustice which made such evil requital for his intercession for them as for the whole land (ver. 20). The retribution imprecated upon them on this account (vv. 21–23) is just, although what was said on xvii. 18 applies here in higher degree. Such imprecations, which would withdraw even God's grace entirely from God's enemy, have their justifiable place in the Church, not of the new, but of the old covenant, where this grace, God's love of enemies, had not been long revealed in its full measure.

SECTION XIV.

Breaking of the Bottle, and its Consequences, Chs. xix., xx.

XIX. 1. Thus said Yahveh: Go and buy thee a bottle of the potter, and (take with thee) of the elders of the people and of the elders of the priests, 2. and go forth to the valley of Ben Hinnom, which is before the entrance of the Potsherd-gate, and proclaim there the words which I shall tell thee. 3. And thou shalt say: Hear ye Yahveh's word, ye kings of Judah and ye inhabitants of Jerusalem! Thus says Yahveh of hosts, the God of Israel: Behold, I bring evil on this

Chapter XIX.

Ver. 1 f. בקבק, bottle with long, narrow neck; a duplicative form, imitating the gurgling sound of liquid poured from such a vessel; cf. the word-play in ver. 7, in consequence of which Ewald prefers watering-can. יוצר חרש (=יוצר, xviii. 2), earthen-ware-maker. The flask is therefore of earth. From חרש, made of earth, potsherd (Lev. vi. 21 and often), comes also the form חרסות, ver. 2 (Keri with י), "gate of potsherds," so called from the many potsherds thrown down before it; according to others, "potter's gate." Potters' works seem also to have been found in this quarter, so that the prophet could buy his bottle in passing. The "potsherd-gate," not mentioned elsewhere, seems to be identical with Nehemiah's "dung-gate" (Neh. ii. 13, iii. 13 f., xii. 31), through which one went from the city southwards. In any case it led to the valley of Hinnom.—Instead of ומזקני we expect ולקחת לך מ' (cf. xxxv. 3, xxxviii. 10), and take with thee of the elders. LXX, ἄξει, but scarcely after Hebrew text. Rather, וקניח already involved the idea of taking with one. Elders of the people = respectable heads of the same, as representing the nation, to be witnesses of the symbolical act intended to be done in the valley of Hinnom, and of the words to be uttered there. Elders from the priesthood, cf. 2 Kings xix. 2. On Hinnom, see under vii. 31. Ver. 3. Kings,

place, with which the ears of all who hear it shall tingle; 4. because they have forsaken me and disfigured this place, and burnt incense there to other gods whom they knew not, they and their fathers and the kings of Judah, and filled this place with the blood of the innocent, 5. and have built the high places of Baal, to burn their sons in the fire as burnt-offerings to Baal, which I commanded them not, nor spake of to them, nor did it come into my mind. 6. Therefore, behold, days come, is Yahveh's oracle, that this place shall no more be called Tophet and valley of Ben Hinnom, but valley of slaughter. 7. And I will *empty out* the purpose of Judah and Jerusalem in this place, and cause them to perish by the sword before their foes, and by the hand of them that seek after their life, and will give their corpses to be food to the birds of heaven and the beasts of the earth, 8. and I make this city a desert and a hissing; every one that passes by it shall be astounded, and hiss for all its calamities. 9. And I make them eat the flesh of their sons and the flesh of their

see on xvii. 19. מקום, see on vii. 3. The word doubtless seems to refer specifically to the valley of Hinnom; but its pollution also extended to the whole land, and therefore brought misfortune on the whole land. תצלנה for תְּצַלֶּינָה, Ges. § 67. 5, to buzz, jingle, of the ears; to ring (1 Sam. iii. 11; 2 Kings xxi. 12). Ver. 4. נכר, Piel, not to know, to mistake; here, to make outlandish, to distort, desecrate, cf. xvi. 18. המה in the present context cannot, after the analogy of xvi. 13, be subject to ידעום, but belongs to the previous assertions of the polluting of the land and idolatry. Different in LXX, who join "and the kings of Judah" to what follows. The latter reading, erasing the copula before ומלאו, is the more acceptable, but not certainly the original one. The blood of the innocent shed points specifically to the children sacrificed in the valley of Hinnom, Ps. cvi. 38. See on ver. 5 and on the threat of ver. 6 under vii. 31 f. Ver. 7. And I *empty out* the purpose of Judah, *i.e.* make their skill of no avail. The metaphor of emptying plays on the בקבק, which Jeremiah holds in his hand; probably he also poured out the bottle at these words. Jeremiah is fond not only of material, but also of linguistic symbols, see on i. 11. After that blood-bath the corpses will remain unburied, see on vii. 33. Ver. 8. See on xviii. 16. Ver. 9. The famine will become so intense during the siege that they will eat their own children,

daughters, and they shall eat every one the flesh of his comrade in the siege and distress with which their enemies and they that seek after their life shall distress them.

10. And thou shalt *shatter the bottle* before the eyes of the men who go with thee, 11. and say to them: Thus says Yahveh of hosts: Thus will I shatter this people and this city, as one shatters a potter's vessel, which cannot be mended again, and men shall bury in Tophet for want of room to bury. 12. Thus will I do to this place, is Yahveh's oracle, and to its inhabitants, and will make this city like Tophet (spitting). 13. And the houses of Jerusalem and the houses of the kings of Judah shall be made like the place of Tophet, which are defiled, namely, all the houses on whose roofs they have offered incense to the heavenly host and poured out libations to foreign gods.

14. Then came Jeremiah from Tophet, where Yahveh had sent him to prophesy, and stood in the court of the house of Yahveh, and said to all the people: 15. Thus has Yahveh of hosts, the God of Israel, said: Behold, I bring on this city

literally after Deut. xxviii. 53, cf. Lev. xxvi. 29. The same occurred in the siege of Samaria by the Syrians, 2 Kings vi. 28 f. The same actually took place soon in the Babylonian investment of Jerusalem, Lam. ii. 20, iv. 10. Ezekiel has the same threat, v. 10. See a case in the Roman siege, Joseph. *Bell. Jud.* v. 3. 4. Ver. 10 gives the chief symbolical act. אותך, see on i. 16. Ver. 11. As *one* breaks, Ges. § 137. 3; Eng. § 134. להרפה, with ה instead of א, as in iii. 22. On the figure, cf. Ps. ii. 9. LXX omit the last clause: and men shall bury. . . . It is found in nearly the same terms in vii. 32, in better order. But this does not prove that it is out of place here. The section vii. 31 ff. recurs here substantially, but mixed with the references to Jeremiah's symbolical action, and therefore somewhat disarranged. Ver. 12. מקום, synonymous with העיר. ולתת, to be construed as in xvii. 10, and I purpose to make the whole city like the place Tophet, which has been shunned and abhorred since Josiah's days as impure ("spitting"). Ver. 13. This is said specifically of the houses. הטמאים we refer as apposition to . . . בתי: which are impure, *i.e.* already stained and defiled in God's sight by that forbidden worship. Cf. on vii. 18, viii. 2; Zeph. i. 5; 2 Kings xxiii. 12. Incense was offered on the roofs to the stars. Ver. 15. In מבי the א is

and all its cities all the evil which I have spoken respecting it. For they have stiffened their neck in not hearkening to my voice.

XX. 1. Then Pashhur, the son of Immer the priest, who was chief overseer in the house of Yahveh, heard Jeremiah prophesying these words. 2. Then Pashhur struck the prophet Jeremiah and put him in the stocks, which were in the upper Benjamin-gate, which was in the house of Yahveh. 3. And it came to pass the next morning that Pashhur brought Jeremiah out of the stocks; then said Jeremiah to him: Yahveh does not call thee Pashhur, but "Terror around." 4. For thus said Yahveh: Behold, I make thee a terror to thyself and to all thy friends, and they shall fall by the sword of their enemies, while thine eyes look on. And I

omitted, as often before א (xxxix. 16) and elsewhere (2 Kings xxi. 29).

CHAPTER XX.

Ver. 1. Pashhur, not to be confounded with the son of Malchiah of the same name, xxi. 1, xxxviii. 1; in the latter passage again a father of Gedaliah is named, whom Hitzig by mere conjecture indentifies with Pashhur. The family of Immer was the sixteenth priestly family or class (1 Chron. xxiv. 14); after the exile it returned in great numbers. נגיד, apposition to פקיד, overseer *en chef*. Afterwards the office was filled by the priest Zephaniah (xxix. 25), who is mentioned directly after the high priest (lii. 24; 2 Kings xxv. 18), a testimony to the importance of this dignity. נבא, participle. Ver. 2. Struck him and put him = caused him to be struck. . . . מהפכת, properly, twisting, is the block or stocks in which the prisoners were confined in stooping posture, with limbs crossed; cf. on xxix. 26. Such an instrument stood in the prison in the upper Benjamin-gate, which was in the house of Yahveh, *i.e.* in the outer wall of the temple-court on the north. It is called upper in distinction from the corresponding city-gate (see on xvii. 19). It seems from its name to belong to the outer court, and is therefore not identical with the "upper" northern gate of the temple, Ezek. ix. 2. Ver. 3. "Terror around" he is called (cf. vi. 25, xx. 10), because this is his lot; as ver. 4 explains, he is girt round by terrors, and is himself a terror to his neighbours. The name Pashhur is not clear etymologically, and is not explained. Ver. 4. He will be a horror to himself and all

give up all Judah into the hand of the King of Babylon, and he shall lead them captive to Babylon, and smite them with the sword. 5. And I give up all the store of this city, and all its gain, and all its precious things, and I give up all the treasures of the kings of Judah into the hand of its enemies, and they shall plunder them, and take them and bring them to Babylon. 6. But thou, Pashhur, and all the dwellers in thy house, you shall go away into captivity; and thou shalt come to Babylon and die there, and be buried there, thou and all thy friends, to whom thou hast prophesied treacherously.

7. Thou hast persuaded me, Yahveh, and I let myself be persuaded; thou didst put force on me and didst prevail; I am become a mockery all the day; they all laugh at me. 8. For as often as I speak, I perforce cry out; Outrage and violence! I perforce call out; for the word of Yahveh has become a reproach to me and reviling all the day. 9. And if I say: I will not remember him and speak no more in his name, it is in my heart like burning fire, enclosed in my bones, and I am weary of holding out and am unable (to do

his friends who agree with him, and whose leader he is (ver. 6). He will be terrified at himself, and others at him, when they see how he fares; and again he will see with horror his friends perish. Ver. 6. All thy friends, of course all those who escape the sword (ver. 4). The reference is to the adherents who listened to his ostensibly prophetic words; cf. xiv. 16. Ver. 7. פִּתָּה, to address flatteringly, allure, speak persuasively, hence seduce, mislead, often to something bad, here to something dangerous. On the other hand, חזק, to be firm, press strongly on some one, Ex. xii. 33, with על—"The whole day" = always. כֻּלָּהּ, its (the nation's) entirety = every one. לעג with ל, Ps. ii. 4. Ver. 8. חמס ושד, vi. 7; Amos iii. 10; Ezek. xlv. 9. The constant association favours וָשֹׁד, not וְשֹׁד, which would assign the two words to the two verbs; cf. Hab. i. 2. The outcry (זעק) therefore stands absolutely as an utterance of deep indignation and anguish, and is further explained by the exclamation: Outrage and violence! The word of God becomes a reproach, cf. vi. 10. Ver. 9. ואמרתי, hypothetically. The suffix in אזכרנו, like that in שמו, applies to God. The subject of והיה is God's word. This was shut up and suppressed like burning fire, and burnt therefore the more terribly in his bones; his bones, *i.e.* the hard, jointed framework, giving firmness to the whole body, was unable to

so). 10. I have heard whispering of many—Terror all round!—"Denounce, and we will denounce him!" All men, who were friendly to me, watch for my tripping: Perhaps he may be enticed, then we will overpower him and take our revenge on him. 11. But Yahveh is with me like a mighty hero; therefore shall my persecutors stumble and not prevail over me; they shall be greatly shamed; for they act not skilfully, to (their) eternal disgrace, which shall not be forgotten. 12. And thou Yahveh of hosts, who triest the righteous, who seest the reins and heart, let me see thy revenge on them; for upon thee I have rolled my cause. 13. Sing ye to Yahveh! Praise Yahveh! For he has delivered the soul of the poor man from the hand of the evil-doers!

resist the fire burning in his soul, and was gradually consumed by it. The change of gender in עצר is strange, although אש occurs also as masculine (xlviii. 45); but the subject of היה may be emphasized in it. פלכל, Ges. § 21. a. 2. Ver. 10. כי joins on to the preceding thought (ver. 8), that he has nothing to expect from his preaching but hostility. Jeremiah here alludes to Ps. xxxi. 13. דבה, sneaking, evil talk, here slanderous talk, which is also a hostile attack. מגור מ', outcry! That which will befall his enemies is meanwhile his own lot (ver. 3). What they whisper to one another is mutual encouragement to malicious denunciation of the prophet. הגיד, to indicate, cf. Prov. xxix. 24; Eccles. x. 20. With the construction, cf. Obad. 1, קומו ונקומה. אנשי ש', all persons with whom I stand on friendly footing, xxxviii. 22; Obad. 7.—צלע, here not side (צֶלַע, rib), but falling (צלע, to lean, limp): they watch for a *lapsus*, false step, especially a compromising word; perhaps in confidential talk he may be drawn to something of the kind; then they will effect his destruction, and so take revenge for the severe rebukes they have received from him. Ver. 11. Yahveh is with me (אותי, see on i. 16), according to His promise, i. 8, 19, xv. 20. ערוץ, properly = violently, therefore terribly for his enemies. The disgrace will finally, according to end of ver. 11, be on their side and perpetual. Ver. 12. Almost like xi. 20. See there on גליתי. Since the Lord tries and judges impartially, he will see the Lord's revenge on them; on the other hand, he will not himself take revenge as they do (ver. 10). Ver. 13. אביון, properly, needy, poor, then passes into the meaning weak, defence-

14. Cursed be the day on which I was born! Let the day when my mother bare me remain unblessed! 15. Cursed be the man who brought glad news to my father, saying: A son, a boy is born to thee, that he might greatly delight him! 16. Let the same man be like the cities which Yahveh irrevocably overturned! And let him hear shouting in the morning, and tumult of war at noon! 17. Because he killed me not forthwith in the womb, so that my mother should become my grave, and her womb remain big for ever! 18. Wherefore came I forth from the womb to behold toil and trouble, so that my days have vanished in dishonour?

less, helpless, often joined with עני, as in Ps. xl. 18. Ver. 14 f. is strongly akin to Job iii. 3 ff., which lyrical outburst, however, is more intensely poetical and cannot be a copy of Jeremiah; the converse relation is much more conceivable. Jeremiah here further explains the complaint of xv. 10 in the form of an imprecation of his birthday. Ver. 15. This curse, which, if it were taken in earnest, would be unreasonable and unjust, is merely intended to express the great sorrow of his life. The Rabbins say, the man was Pashhur. Ver. 16. See Gen. xix. 25. Ver. 17. *That he killed me not*, refers to that man; מרחם, perhaps retained from Job iii. 11, where it suits better. It is not: directly after leaving the womb, but: directly in the womb; properly, of course = from there or out of there. He had better have stayed therein, and so found his grave in his mother. Ver. 18. Cf. Job iii. 10.

Exposition.

Contents of chs. xix., xx. *a.* The Bottle shattered in the Valley of Hinnom, xix. 1–13. *b.* The next Scenes, xix. 14–xx. 18: *α.* Jeremiah's Discourse in the Temple-court, xix. 14 f.; *β.* Ill-treatment of the Prophet, xx. 1 f.; *γ.* Pashhur's Rebuke, vv. 3–6; *δ.* the Prophet's Complaint and Comfort, vv. 7–13; *ε.* renewed Complaint, vv. 14–18.

a. XIX. 1–13. The symbolic action here enjoined upon the prophet is again very simple and expressive. He is to take an earthen bottle with long neck, such as a potter makes in thousands, and break it before the representatives of the people, whom he is to take with him as witnesses, in the

valley of Hinnom near the place Tophet (ver. 10), perhaps after first pouring out the contents, and at the same time saying (ver. 7), "As easily as one dashes to pieces such vessels, will the Lord shatter nation and city as a punishment for the enormities committed there," after "pouring out" their counsel, *i.e.* making it fall fruitless to the earth. This punishment takes place through enemies, who terribly oppress the city (ver. 9), conquer it, and make it like Tophet, which all men shun; every place will be filled with corpses lying about unburied.

This discourse is plainly an expansion of vii. 31–33, certainly distinguished in a marked way from that portion of the temple-discourse by the place where the speaker stands, the symbolic action he performs, and also by certain special expositions, *e.g.* vv. 9, 13. We shall accordingly not err if we put this discourse, which is specially devoted to the vale of Hinnom and the trangressions of the people there, somewhere about the same time as the temple-discourse, but not much later, and therefore also under Jehoiakim.

b. XIX. 14–XX. 18. It is not said that the prophet performed the above action; but this is understood. On this act followed a discourse in the temple-court, where Jeremiah usually spoke to the people. This discourse, the matter of which is given (xix. 15) in brief epitome only, was without doubt substantially a repetition of the one delivered in the valley of Hinnom. But on this occasion the patience of the heads of the people gave way. The chief official of the temple, Pashhur, interfered in virtue of his office (cf. xxix. 25 f.), and put the prophet in close custody for the night, perhaps twenty-four hours, after having him beaten with a scourge or rod. It is significant that this Pashhur was no ordinary official or priest, but, according to ver. 6, a considerable prophet of the class of optimists described in vii. 4, 11, xiv. 13, who rocked the conscience of the nation to sleep. These false prophets thus had their representatives and

champions in the highest priesthood. Such an one gladly seized the opportunity of putting down by violence an unwelcome opponent, who was secretly an object of fear. He receives in return a threat similar to the one which Amos uttered to Amaziah (Amos vii. 17), and Isaiah to Shebnah (Isa. xxii. 15 ff.). At the same time, the threat against Jerusalem is repeated with intense and terrible plainness, while Pashhur, his house and dependants, are placed in the first rank under that threat. He will be a "terror around," *i.e.* followed and overtaken by fearful perils. After seeing the sword rage against his friends, he will go into captivity at Babylon. This fate probably fell upon him soon afterwards; he seems to have gone into exile with Jehoiakim. For in xxix. 25 another fills his office, and the fulfilment of a prophecy of so specific a nature is ensured by its preservation. In this chapter a Babylonian captivity is first spoken of with marked emphasis, certainly after unmistakeable allusions to that country as the scene of exile (cf. *e.g.* xiii. 1 ff.).

Whereas the account, xx. 1–6, where Jeremiah is spoken of in the third person with the epithet "the prophet," as in later parts of the book, was perhaps not dictated by the prophet himself; on the other hand, the bold lyrical epilogue comes directly from his lips. In this twofold complaint the prophet's spirit is seen to be deeply depressed. For the first time, perhaps, he had been subjected to actual ill-treatment; this could not happen to a gentle, sensitive nature without leaving a grievous wound; more painfully than ever he felt again (cf. xv. 10 ff.) the doom, which made him so bitterly hated by his people. Ewald transposes vv. 14–18 and 7–13, a course which has much in the contents to recommend it. But another question is, whether we have the right to simplify in this way. Vv. 14–18 may rather be meant to give a second proof of the inward weakness which about that time troubled the prophet in anxious moments; yet this outbreak of great despondency would not actually follow directly on

the triumphant ver. 13. Too much must not be inferred from the fact, that the complaints given here (differently in xii. 5, xv. 10 ff.) are not expressly rebuked by God. God could not regard them differently here from what He does there, nor yet the prophet on calm reflection and repeated illumination, as vv. 11–13 shows, where in the style of the psalmists he passes from complaint to confident petition, and from this to joyous praise for assured answers. xx. 7 has a significant bearing on Jeremiah's entrance upon the prophetic office. God persuaded him in love, as a wooer his bride; not without joyous, loving response to the Lord did he enter into this special relation to Him (cf. xv. 16). But along with this alluring, to which he gladly surrendered himself, he felt a divine power taking possession of him, without his being able to resist it. Ver. 9 is instructive as to his present attitude to God's word. He cannot suppress it without torturing pain, and so is compelled by an inner power to utter the message he has received. Cf. Amos iii. 8; also 1 Cor. ix. 16.

SECTION XV.

RESPECTING THE KINGS, CH. XXI. 1–XXIII. 8.

XXI. 1. The word which came to Jeremiah from Yahveh, when king Zedekiah sent Pashhur, son of Malchiah, and Zephaniah, son of Maaseiah, the priest to him, to say: 2. Inquire now of Yahveh for us. For Nebuchadnezzar, king of Babylon, makes war against us: perhaps Yahveh will deal with us according to all his wonders, and he will march away from us. 3. Then Jeremiah said to them: Thus shall

CHAPTER XXI.

Ver. 1. The messengers are men of rank, as in Isa. xxxvii. 2, Jer. xxxvii. 3; they belong to the "elders of the priesthood" (xix. 1), *i.e.* the leaders of the priesthood. Pashhur (appears also in xxxviii. 1, while he is to be distinguished from the one named in xx. 1) is indeed not expressly described as a priest, but Malchiah, like Maaseiah and Immer, xx. 1, belongs to the priestly class, 1 Chron. ix. 12, xxiv. 4. Zephaniah (also xxix. 25, xxxvii. 3, lii. 24) at this time took the next place to the high priest, and is perhaps for this reason called "the priest" in a special sense. Ver. 2. Inquire now for our good. בעדנו involves also intercession for the nation, cf. xxxvii. 3. The form Nebuchadrezzar, supplied by the Hebrew text here and in ver. 7, xxii. 5, etc. (so Ezekiel throughout, whilst in Jeremiah the other also is found, see on xxvii. 1; in Daniel likewise both), corresponds better to the Assyrio-Babylonian form of the name than the Jewish-Aramæan Nebuchadnezzar; the former is found in the inscriptions: Nabu-kudurriusur = Nebo (divine name), guard (imper. of *nasar*, to guard) the crown (*kudur*), Schrader, ii. p. 47. The LXX have nearly always omitted the name in this book. נלחם (cf. xxxiv. 1, 7), wages war against. The siege proper had not yet begun (ver. 4); conflicts outside the city were still impending. This deputation belongs to an earlier time than the one related in xxxvii. 3 ff. (cf. ver. 5 there).—אותנו, see on i. 16. Perhaps Yahveh will deal with us after the manner of all His wonderful acts (especially the deliverance of Jerusalem under Hezekiah),

you say to Zedekiah: 4. Thus says Yahveh, the God of Israel: Behold, I make the weapons of war, which are in your hands, with which you make war against the king of Babylon and the Chaldæans, who afflict you, return from the field before the walls, and I collect them within this city; 5. and I will make war with you with outstretched hand and with strong arm, and in wrath, and in fury, and in great rage; 6. and I will smite the inhabitants of this city, both men and cattle; they shall die by a great pestilence. 7. And afterwards, is Yahveh's oracle, I will give Zedekiah, king of Judah, and his servants and the people, (and) those who are left in this city from the pestilence, from the sword and from the famine, into the hand of Nebuchadnezzar, king of Babylon, and into the hand of their enemies, and into the hand of those who seek after their life; and he will smite them with the edge of the sword, without sympathy for them, and without sparing and compassion.

8. And thou shalt say to this people: Thus says Yahveh: Behold, I set before you the way of life and the way of death: 9. he that remains in this city shall die by the sword, and famine, and pestilence; and he that goes forth and falls away to the Chaldæans, who besiege you, shall live and

so that he (Nebuch.) may withdraw from us. Ver. 4. מְחוּץ belongs to מסב, although somewhat distant from it; Jeremiah is fond of involved sentences. מחוץ may certainly signify, outside; but here מן along with מסב denotes the direction whence, as in ix. 20. Thus the weapons, which they are still thinking of using outside, will by divine direction return thence and be collected within the city. Ver. 5. *With outstretched hand and strong arm;* usually the predicates are put in the reverse order, Deut. iv. 34, v. 15, xxvi. 8; still God's "outstretched hand" occurs elsewhere, Isa. v. 25, ix. 11, 16, 20, x. 4; cf. 1 Chron. xxi. 16. Ver. 7. The copula in ואת הנשארים should be erased, with LXX. לפי חרב, Gen. xxxiv. 26; in Jeremiah here only. Of course it is not meant that Nebuchadnezzar will put all to the sword; Zedekiah himself will go into captivity, xxxiv. 2 ff., and his people with him, according to many passages. Ver. 8. נתן לפני, to give the choice, as in the solemn Deut. xi. 26. Ver. 9. נפל על, like אל, xxxvii. 13 f., xxxviii. 19, xxxix. 9, lii. 15, "to fall away to," says more than "to fall to" (Graf), yet has not the

have his soul for a prey. 10. For I have set my face on this city for evil and not for good, is Yahveh's oracle; into the hand of the king of Babylon it shall be given, and he shall burn it with fire.

11. And to the house of the king of Judah (the message is): Hear Yahveh's word, 12. O house of David! Thus said Yahveh: Execute justice every morning, and rescue him that is plundered from the hand of the oppressor, lest my fury go forth like fire and burn inextinguishably because of the wickedness of your deeds! 13. Behold, I will (come) to thee, thou who sittest in the valley, thou rock of the plain, is Yahveh's oracle, you who say: Who should descend on us, and who come into our dwellings? 14. And I will visit you according to the fruit of your works, is Yahveh's oracle, and will kindle a fire in her wood, that it may consume all her surroundings.

XXII. 1. Thus said Yahveh: Go down to the house of

usual ethical sense of our "falling away." Ver. 10. Cf. xxiv. 6, xliv. 11. Ver. 11. "Concerning the house of the king," *sc.* thou shalt say (ver. 8, תאמר), or the word of the Lord runs. The house of the king, exercising judicial power, cf. xvii. 19, xxvi. 10. Ver. 12. *House of David*, apostrophe belonging to שמעו; the verse-division is therefore incorrect. Not only the king himself, but the other princes of the royal house had a leading share in the dispensing of justice, which was in a bad state. לבקר, as in Amos iv. 4, for לבקר לבקר—גזל, to flay, hence to plunder, oppress generally. פן וגו׳, literally, as in iv. 4, where the more suitable reading is כמעלליכם, like Keri here. Ver. 13. *Thou who sittest* (or dwellest) *in the valley, rock of the plain*, peculiar poetical designation of Jerusalem, which is encircled by high hills (cf. Isa. xxii. 1), while at the same time towering as a rock above a flat surface. It is doubly concealed by these two peculiarities. It does not lie on the high-road, but has to be reached by toilsome hill-paths ("who will descend from these heights upon us?" יחת for יִנָּחֵת), which often happened to it; on the other hand, it stands on a strong, towering rock, commanding the immediate neighbourhood (cf. xvii. 3).

Chapter XXII.

Ver. 1. Go *down* to the king's house; the seer was apparently in the temple, to which one goes *up* from the palace, xxvi. 10.

the king of Judah, and speak there this message, 2. and say: Hear Yahveh's word, O king of Judah, thou who sittest on David's throne, thou and thy servants and thy people, who enter by these doors! 3. Thus has Yahveh said: Exercise justice and righteousness, and rescue him that is plundered from the hand of the oppressor; and harass not, ill-use not the stranger, orphan and widow, and shed not innocent blood in this place. 4. For if you really act according to this message, kings shall enter by the doors of this house, sitting on David's throne, riding on chariots and horses, he himself and his servants and his people. 5. And if you hearken not to these words, I have sworn by myself, is Yahveh's oracle, that this house shall be made a desolation. 6. For thus says Yahveh respecting the house of the king of Judah: Thou art Gilead to me, the summit of Lebanon—verily I make thee a desert, cities not inhabited. 7. And I consecrate destroyers against thee, every one with his weapons, and they will fell thy choice cedars and cast them into the fire. 8. And many nations shall pass by this city, and say one to another: Wherefore has Yahveh done thus to this great city? 9. And it shall be said: Because they forsook the covenant of Yahveh their God, and prostrated themselves before other gods and worshipped them.

The latter probably stood on the southern spur of the temple-hill in the "city of David." Ver. 2. ועמך, here as in ver. 4, not the whole people of Judah, which would no doubt come to the palace to seek justice, but the king's retinue, along with the עבדים standing near the ruler's person. Ver. 3. Cf. vii. 6, xxi. 12. עשוק, exactor, oppressor, as in xxi. 12, עשֹׁק. Ver. 4, like the promise, xvii. 25. Ver. 5. *This house*, of course the palace as the king's house; to this the address ver. 6 f. applies. Ver. 6. By Gilead here is meant the wooded mountain-land of this name alongside cedared Lebanon. The king's house is compared to these wooded mountains, because its cedar-pillars, "select" stems (cf. ver. 7), remind of these mountains. Cf. David's palace, 2 Sam. vii. 2, 7; Solomon's Lebanon forest-house, 1 Kings vii. 2–5, and Jer. xxii. 14, 23. The opposite simile of waste cities was specially suggested on the east of the Jordan, where already many such ruins were to be found. נוֹשָׁבָה, Kethib preferable, as in ii. 15. Ver. 7. קדשׁ, to consecrate, equip, see on vi. 4. Ver. 8 f. Cf. Deut. xxix. 23 f.; 1 Kings

10. Weep not for one dead, and lament him not; weep rather for him who goes away; for he will not return any more, nor see the land of his birth. 11. For thus said Yahveh in regard to Shallum, son of Josiah, king of Judah, who came to the throne in the place of his father Josiah, who went forth from this place: He will return thither no more. 12. For in the place whither they led him captive, there he shall die and see this land no more.

13. Woe to him who builds his house by unjust means and his chambers dishonestly, who labours through his neighbour without recompense, and gives him not his wages; 14. who says: "I will build me a roomy house and airy

ix. 8 f. Ver. 10 f. More lamentable than the lot of one dead, where the prophet alludes to Josiah, who had just fallen and was still bitterly mourned, is that of the living king, captive and exile for ever. The latter is called *Shallum* (ver. 11), and without doubt is identical with Jehoahaz, son of Josiah. See his fate, 2 Kings xxiii. 30 ff.; 2 Chron. xxxvi. 1 ff. Shallum seems to have been his name before he came to the throne, 1 Chron. iii. 15. Others think Jeremiah so named him after that regicide, 2 Kings xv. 10, 13, because of his brief reign; which is quite improbable, considering the sympathy which the prophet shows for this unfortunate prince, despite 2 Kings xxiii. 32. Ver. 13. The second clause says in what the illegality and injustice of Jehoiakim consisted: he did not pay his labourers. It is evident from 2 Kings xxiii. 35 that he was in straitened circumstances financially; all the more baneful was his mania for building. The chambers or upper rooms are specially mentioned here and ver. 14, because the greatest extravagance was lavished on these commodious and favourite rooms. "One who works through his neighbour" = who gets work done by him. Ver. 14. מִדָּה, properly extension, a house of large dimensions. רָוַח, to be airy, wide, part. Pual, airy, roomy. Examples of the expenditure: 1 large windows, 2 cedar-lining, 3 red painting. קרע, as in iv. 30, properly, to cut wide open. The windows are in a sense the eyes of the building. חלוני, neither to be taken as an adjective nor probably as a dual or plural form. According to J. D. Michaelis and most moderns, we should read חַלּוֹנָיו סָפוֹן. ספן (infin. abs.), properly, not "to line" (צִפָּה), but to cover, used of covering boards with cedar-rafters. שָׁשֶׁר (here pausal form), deep red, red ochre. This painting seems to have been a new

chambers," and cuts wide his windows, lined with cedar and painted with vermilion!—15. Wouldst thou be a king by vying in cedar? Did not thy father then eat and drink and practise justice and righteousness? Then it was well with him. 16. He settled the cause of the wretched and poor one; then it was well. Is not *this* to know me? is Yahveh's oracle. 17. For thine eyes and thy heart are only on thy gain, and on the blood of the innocent one to shed it, and on burdening and oppressing to accomplish it. 18. Therefore thus has Yahveh said in regard to Jehoiakim, son of Josiah, king of Judah: They shall not mourn for him: Alas, my brother, and alas, sister! Alas, commander, and alas, his majesty! 19. With the burial of an ass he shall be buried, dragged along, and cast out far from the gates of Jerusalem.

fashion, perhaps from Egypt, a country which the king favoured. Ver. 15. *Wilt thou be king, if thou viest in cedar* (buildings)? Thinkest thou that the essence of kingship consists in this? מתחרה, see on xii. 5; Ges. § 55. a. 5; Eng. § 54. Thy father did not embark on such unnecessary undertakings, a burden to the country, but enjoyed calmly and contentedly what God gave him, and dispensed justice; and it went well with him. LXX read באחז or באחאב instead of בְּאָרֶז. The latter occurs in Cod. Vat., the former in Cod. Alex. and Arabic. Vying with Ahaz would not be intelligible; therefore Ahab was then thought of; he would be more in place, but would scarcely be mentioned without further reference. Masoretic text is preferable. Ver. 16. Does not the true knowledge of God for a ruler consist in this? Cf. ix. 23; Hos. vi. 6. Ver. 17. Love of gain is the principal root of the king's evil deeds (cf. vi. 13). To serve his avarice he shed innocent blood, as Ahab once did. מרוצה, oppression, from רצץ, thus for מְרֻצָּה. Ver. 18. "Alas, brother! Alas, sister!" gives the literal form of the usual lament for the dead; "Alas, commander! Alas, his majesty!" is the usual lament for a prince. Great value was attached to marks of respect after death. The beloved Josiah was lamented in a quite extraordinary way, 2 Chron. xxxv. 24 f. הוי אחות does not suit the present case (hence omitted by LXX!), but perhaps added for the sake of the parallel. Ver. 19. As a dead ass is buried without honour, so will his corpse fare; nay, it will not even be buried, but dragged along (סחב, xv. 3) and thrown away! So xxxvi. 30 foretells no honourable burial for him. In 2 Kings xxiv. 6,

20. Mount up on Lebanon (O daughter of Zion) and cry, and let thy voice sound in Bashan! And cry from Abarim; for all thy lovers have perished. 21. I spoke to thee, when thou wast yet secure; thou saidst: I will not hear; this is thy way from thy youth, that thou didst not hearken to my voice. 22. The wind shall feed all thy shepherds, and thy favourites go into captivity; thou shalt be a reproach and shame because of all thy evil-doing. 23. Thou that art enthroned on Lebanon, and hast made thy nest in the cedars, how wilt thou groan when pangs come on thee, writhing as on a travailing woman!

24. As truly as I live, is Yahveh's oracle: Though Coniah, son of Jehoiakim, king of Judah, were a signet ring on my

indeed, nothing is said of unnatural death or disgraceful burial; but the phrase used there is also applied to Ahab (1 Kings xxii. 40); the two statements therefore are not mutually exclusive. The Chronicles speaks more in detail, 2 Chron. xxxvi. 6. Accordingly Jehoiakim fell into the hands of Nebuchadnezzar. This may have occurred on a visit of homage to his camp; he was there received unfavourably, and sentenced to removal to Babylon, but may meanwhile have perished miserably. Ver. 20. The unnamed one addressed as in vii. 29, x. 17, is the Church at Jerusalem, or the nation of Judah. צעקי, Ges. § 10. a. 2. Lebanon, the hills of Bashan and Abarim (to which the lofty Nebo belongs, Deut. xxxii. 49), are named as heights commanding a wide view of the country and neighbouring territories. There the nation is to mourn the fall of its lovers, *i.e.* its neighbours in alliance against Babylon. The strong carrying power of Semitic voices must here be remembered (1 Sam. xxvi. 13). Ver. 21. שַׁלְוָה, security, careless rest; the plural applies to calm times and safe circumstances. From thy youth, *i.e.* from the earliest days of thy national existence. Ver. 22. Ironically: All thy shepherds (princes and leaders of the nation) the wind will lead to pasture, *i.e.* remove (cf. iv. 11 f.), suggesting that they love windy things as food. Ver. 23. ישבתי and מקננתי, see on x. 17. She dwells on Lebanon, ensconced in cedar, because dwelling in cedar palaces, as in ver. 6. קנן, Piel, to nest; Pual, to be nested. נחנתי (ending, see on ii. 20), by transposition from נאנחתי. Pangs of a travailing woman, as in vi. 24, xiii. 21. The pains and pangs of a siege are meant. Ver. 24. Coniah or Jeconiah (so xxiv. 1; 1 Chron. iii. 16 f.) was perhaps Jehoia-

right hand, I would yet pluck thee thence. 25. And I deliver thee into the hand of those who seek after thy life, and into the hand of those at whom thou art terrified, and into the hand of Nebuchadnezzar, king of Babylon, and into the hand of the Chaldæans. 26. And I fling thee, and thy mother who bare thee, to the strange land, where thou wast not born, and there you shall die. 27. And they shall not return to the land whither they long to return. 28. Is then this man Coniah a despicable, broken vessel, or a vessel in which one has no pleasure? Wherefore were they flung away, he and his seed, and cast to a land which they know not? 29. O land, land, land, hear Yahveh's word. 30. Thus says Yahveh: Write ye down this man childless, a man who prospers not in his life; for no one of his seed shall prosper, sitting on David's throne and ruling any longer in Judah.

chin's name before he came to the throne (cf. on ver. 11). The signet-ring on the right hand is the ornament which one does not put off and holds in honour, cf. Hag. ii. 23. נתק, to tear off; see on the form, Ges. § 58. 4; Eng. § 57. Ver. 25 ff. See the fulfilment in 2 Kings xxiv. 12, 15, xxv. 27–30; Jer. xxiv. 1, xxix. 2, lii. 31 ff. Cf. also the prophecy contemporary with the present one, xiii. 18 ff. ינור, verbal adjective, as in xxxix. 17. Ver. 26. הארץ אחרת, the single use of the article is strange. Ver. 27. נשא נפש, Piel, properly, to raise the desire after, *i.e.* to long for something, as in xliv. 14. Ver. 28. A despised earthen vessel, *i.e.* one deemed useless, is thrown away, as this ruler was cast away, cf. xix. 11. Ver. 30. *Write him down, i.e.* in the register of citizens (Isa. iv. 3), childless. In ver. 28, indeed, "his seed" also was named (which LXX omit to avoid the contradiction); but our verse does not say that he is to be absolutely childless, but only that he is to be legally counted so, no son or descendant succeeding to him. Instead of לא יצלח we should say: None of his posterity will have the good fortune to sit on David's throne and rule over Judah. It is doubtful whether Jehoiachin, who, according to 2 Kings xxiv. 8, was only eighteen years old (according to 2 Chron. xxxvi. 9, only eight), had children during his reign. Ver. 28 does not require this, since his posterity may be spoken of proleptically. Wives of the king are mentioned, 2 Kings xxiv. 15.

XXIII. 1. Woe to shepherds who destroy and scatter the sheep of my pasture, is Yahveh's oracle. 2. Therefore thus has Yahveh, the God of Israel, spoken respecting the shepherds who feed my people: You have scattered my sheep and driven them away, and not sought after them; so do I seek in you after the wickedness of your doings, is Yahveh's oracle. 3. And I will gather the remnant of my sheep from all the lands whither I have scattered them, and bring them again into their pasture, and they shall be fruitful and multiply. 4. And I set up shepherds over them, which feed them; and they shall no longer be afraid, nor hopeless, nor missing, is Yahveh's oracle. 5. Behold, days come, is Yahveh's oracle, that I cause a righteous sprout to arise to David, and he shall reign as king, and deal wisely and practise justice and righteousness in the land. 6. In his days Judah shall enjoy

CHAPTER XXIII.

Ver. 1. *Shepherds* = rulers, as in xxii. 22. The reference is not merely to kings proper, so that the plural would only apply to a succession of rulers, but here as in iii. 15, xxii. 22, above all, to contemporary rulers and leaders, who are addressed as kings in xvii. 20 also; see on xvii. 20, xxi. 12. *The flock of my pasture* = the flock feeding on my land, which, of course, implies that the flock itself is the Lord's property, cf. xiii. 17. The LXX have νομῆς αὐτῶν less suitably, and then omit נאם ה׳. Ver. 3. Here the scattering, ascribed to the shepherds in ver. 2, appears as God's act. God has scattered it, because under the guidance of its rulers it has proved unfaithful to Him. פרה ורבה, see on iii. 16. Ver. 4. LXX omit ולא יפקדו; Ewald would rather read יִפָּחֲדוּ; both without reason in the context, since the word well suits a herd in the sense "to miss" (cf. 1 Sam. xxv. 7), and after the climax יחתו another climax is natural. Ver. 5 f. צמח used in Isa. iv. 2 already of the divine salvation of the days of consummation, but there not yet in a definite personal form as here and similar designations, Isa. xi. 1. Afterwards (Zech. iii. 8, vi. 12) this צֶמַח became a prophetic proper name of the Messiah. צדיק is the cardinal virtue of a ruler (Ps. lxxii. 1 ff.), which will be seen perfectly in the future Messiah, according to Zech. ix. 9 and other prophetic passages. It is exercised in religious attention to justice and righteousness in the land, the protection of the friendless and helpless especially being thought of; cf. Jer. xxi. 12, xxii. 3. Ver. 6. יקראו, the

deliverance, and Israel dwell securely. And this (is) his name with which he shall be called: "Yahveh our righteousness." 7. For this reason days shall come, is Yahveh's oracle, that one shall no longer say, "As truly as Yahveh lives, who brought up the children of Israel from the land of Egypt," but: 8. As truly as Yahveh lives, who brought up and led the seed of the house of Israel from the land of the north, and from all the lands whither I drove them, and they shall dwell on their own soil.

rare contraction of the suffix (as in Hos. viii. 3) has produced the parallel reading יִקְרָאוּ, which, however, would make the clause defective. The erroneous rendering of the LXX also confirms the correctness of the current reading, and the changes of the text by Ewald and Cheyne are arbitrary. The only question is, to whom the suffix applies, whether to Israel or the Messiah. Ewald, Graf, Nägelsbach prefer the former, appealing to xxxiii. 16. But if Jerusalem (not Israel) there bears this auspicious name, this by no means decides the present passage, considering Jeremiah's fondness for giving new turns to words already in use. Here the whole context favours the reference to the Messiah, of whom ver. 5 speaks with such emphasis, and who still rules in ver. 6: in *His* days the state of salvation begins; *His* name, then, is also to be referred to Him. The name *Immanuel*, Isa. vii. 4, proves undeniably that an individual, specifically the Messiah, may bear a name expressive of God's relation to the whole Church. *Yahveh our righteousness.* These two words are not in apposition to each other, as the ancient interpretation supposed, as if thereby the Messiah were described as Yahveh Himself, who is our righteousness; but after the analogy of Immanuel the name expresses the relation of God to the Church having its ground and security in the Messiah. צֶדֶק, properly, right attitude, right character (cf. Kautzsch, *Derivate des Stammes* צדק), then justification, must not be simply reduced to safety, welfare, etc., giving up the ethical character lying in the nature of the word and specifically secured in the present context by צדיק, ver. 5, as well as by the exposition in xxxi. 31–34; cf. also Ezek. xxxvi. 25 ff. The word צדק embraces two things, right attitude and the right condition following from it; here, inner justification by the Lord and the divine evidence of righteousness outwardly, consisting in open benefits and blessings. Ver. 7 f. Almost literally like xvi. 14 f. On the form צפנה, see on i. 13. The LXX wrongly put these two verses at the end of the chapter.

Exposition.

Contents of xxi. 1–xxiii. 8: The King-Oracles. This section contains a series of oracles occupied with the kings of Judah and arranged in accordance with this common matter, not in chronological sequence. The series is opened by *a.* an oracle delivered to King Zedekiah on the outbreak of the Babylonian war: *a.* Consultation of the prophet and his answer (xxi. 1–7), followed by *β.* his Counsel to the people (vv. 8–10). *b.* On the other hand, the independent monition to the royal house springs from an earlier time, perhaps that of Jehoiakim, xxi. 11–14. *c.* Ch. xxii. contains a chain of king-oracles reaching probably to Zedekiah (xxiii. 1–8), of which the first (xxii. 1–19) may belong to a discourse delivered under Jehoiakim: *α.* general Introduction (vv. 1–9); *β.* message respecting Shallum-Jehoahaz (vv. 10–12); *γ.* respecting Jehoiakim, vv. 13–19; *δ.* the oracle respecting Jehoiachin, vv. 20–30, comes somewhat farther down. *d.* Encouraging contrast to the many preceding Bad Shepherds: the good government of the future Shepherd of David's house, xxiii. 1–8. Since a connection exists between the name of King Zedekiah and the name Messiah, xxiii. 6, we may conjecture that this last oracle was spoken under that king. It is not probable that Zedekiah chose his name in accordance with Jeremiah's prophecy (cf. 2 Kings xxiv. 17). The repetition xxxiii. 14 ff. shows that xxiii. 1 ff. was spoken some time before the tenth year of Zedekiah.

a. XXI. 1–10. When, after Zedekiah's revolt against Nebuchadnezzar (2 Kings xxiv. 20), the latter ruler in the ninth year of the Judæan king advanced in strength against Jerusalem (2 Kings xxv. 1), Zedekiah sent a deputation, consisting of leaders of the priesthood, to Jeremiah to request an oracle from the prophet, and intimating the king's hope that God, the Lord, who had so wondrously succoured his city of old, would not leave him without help. In a position of

similar danger in outward respects, Hezekiah had sent a deputation to the prophet Isaiah (2 Kings xix. 2 ff.; Isa. xxxvii. 2 ff.), and then received a comforting assurance which turned out wonderfully true. But how different the divine answer this time, ver. 3 ff. See the reason of this different course on God's part, Jer. xxxvii. 1 f.; 2 Kings xxiv. 19 f. The Lord announces utter failure in the impending conflicts in the open field: the Lord Himself will drive the martial forces of the Judæans into the city; He will prove that it is He who refuses victory to their weapons by allying Himself with the foe outside, and sending pestilence on the besieged city (ver. 6). Observe the terrible declaration of war on God's part, ver. 5. Instead of saving His people, the Lord will be their angriest foe. Finally, after long suffering (as the result showed, two years in length, 2 Kings xxv. 1, 2), He will give up those who have escaped the sword, famine, and plague altogether into the hands of the hostile monarch, who will show them no mercy.

How earnest the prophet was in his insistence that the defence will utterly fail, is shown by the urgent, nay, solemn counsel, which, following up his answer, he gives to the people, perhaps in the hearing of the king's deputies, ver. 8 f. Only he that forsakes the city and gives himself up to the foe will at least bear off his life as a prey. The prophet gave similar counsel to King Zedekiah himself, xxxviii. 17 f., and often to the people during the long investment, xxxviii. 2 f.; a not inconsiderable portion of them followed the counsel (xxxviii. 19, xxxix. 9, lii. 15). This discouraging counsel naturally enraged the defenders (xxxviii. 4). But the prophet showed that he was not lacking in personal courage and sacrifice by staying himself in the city, of whose destruction he was assured by God's word.

b. XXI. 11–14. This oracle is only found here because in this section of the book messages to and respecting the kings are collected. The message cannot be joined to the preceding

discourse. In that case, the advice to anticipate the judgment by conscientiously dispensing justice would come too late. Moreover, the confidence with which Jerusalem was filled (ver. 13) would ill accord with ver. 1 f. The present message from God rather belongs to the time of Jehoiakim. It is a further proof how deeply God's sacred majesty, which earthly judges are to regard themselves as representing, is outraged when those judges neglect their duties, and the administration of civil law is corrupted. Because the defenceless are deprived of their rights in Jerusalem, the Lord will destroy the city, which boasts of its doubly secure position, and does not dream of such an avenger of outraged innocence.

c. Ch. xxii. gives a further series of similar oracles respecting Shallum (= Jehoahaz), Jehoiakim, Coniah (= Jehoiachin). xxii. 1–19 forms a single connected discourse, delivered under Jehoiakim in the court of the royal palace. The introductory exhortation (vv. 2–9) to impartial, kindly justice is akin in matter to the one in xxi. 12 f. Yet the added threat (vv. 5–9) is here preceded by a special promise (ver. 4), which recalls xvii. 25, and proves that there was still time to secure peace and prosperity for the land by governing according to God's will. Also, the following oracle respecting Shallum (ver. 10 f.) belongs to the earliest period of Jehoiakim's reign, when the hope might still exist, that that ruler, whom the nation after Josiah's death raised to the throne without question as the favourite, although the youngest son, would return from his Egyptian captivity. This hope was destined, according to the prophet's express statement, not to be fulfilled.

In xxii. 13 ff., Jehoiakim, the king ruling at present, is depicted, without his name being mentioned, as forgetting in his passion for extravagant buildings the burden thereby laid on the people. Since the nation was already weighted with heavy taxation to discharge the tribute to Egypt (2 Kings xxiii. 35), the expenditure in which the king indulged at the expense of his subjects was the less excusable. The enforced service

laid on them without payment is described as a wrong practised on a neighbour, like robbery or fraud. Instead of seeking renown in cedar structures, Jehoiakim should take example by his father (ver. 15 f.), who without extravagant plans and ostentatious luxury enjoyed the prosperity granted to him, busied himself in rightly dispensing justice to the good of the land, and thus evinced his true knowledge of God. Because Jehoiakim, on the contrary, thinks only of his own gain, not shrinking from the most unjust means for his enrichment, he will die unlamented far from the royal city, and will not even obtain an honourable burial. Although the historical books say nothing on the question, the fulfilment of this prophecy, which is twice recorded in this book (see also xxxvi. 30), is ensured by the honour thus done it.

Vv. 20–30. The oracle respecting Coniah-Jehoiachin is introduced by an apostrophe to the chief city, enthroned with her cedar palaces on a proud hill, which has thrown every warning to the wind, and will now learn that all her princes will go into captivity, as well as all her allies in whom she has trusted. After this introit (vv. 20–23) the present king is named, and his sentence of condemnation at the same time pronounced. Along with his mother, the young prince will fall into Nebuchadnezzar's hands and go into exile, never to return. Vv. 28–30 were not necessarily first uttered after the removal of this king (Nägelsbach); Jeremiah, prophetically realizing the king's sad fate, puts the question of pained surprise in ver. 28, and receives from God a confirmatory answer, which is introduced by a solemn appeal to the land to lay God's word to heart. The answer is to the effect that this king, along with his posterity, is excluded from David's throne for ever.

d. XXIII. 1–8. This chain of condemnatory oracles on the kings is followed by the announcement of the God-chosen good shepherd, which serves as a cheering contrast. First, it is declared that the Lord Himself will make good what the

bad shepherds had failed in. He will gather again His poor people from the dispersion, to which they had been driven, and place them under the rule of good shepherds, who will really care for their welfare (ver. 3 f.). But the promise then advances (ver. 5) in a new opening to a personal distinction. The Lord will raise up a righteous offshoot of David's house (*i.e.* call him into life and to power), who will fully correspond to the divine demands on "Yahveh's Anointed," under whose sceptre therefore Israel and Judah (the entire kingdom) have nothing to expect but safety and blessing from above. What is the relation of this unique Davidite to the plurality of good shepherds, ver. 4 and iii. 15? He is not their ancestor, although in xxxiii. 17, 22 the permanence of the Davidic rule is put in this way, that David's posterity shall be countless, and one of them shall always possess the throne. Rather the plurality names, first in a more general way, the good race in opposition to the previous bad one; but, according to xxii. 22, xvii. 20, xxi. 12, we may principally understand a plurality of princes reigning contemporaneously, who, of course, are subject to the king proper. In this utterance respecting the shoot to spring up again to David, Jeremiah unmistakeably resumes the Messianic oracles of an Isaiah, Micah, and other prophets. But he adds to the Messianic hope a richer, deeper meaning by the name attributed to the Messiah, ver. 6; by a different right from that by which the present king is called Zedekiah will he be called Yahveh-Zidkenu: *Yahveh our righteousness!* This name, which in xxxiii. 16 is borne by the Church of the last days, is in a sense Jeremiah's watchword for the blessed future, a combination of previous promises on the subject. The saying is brief and terse, but like the Hebrew *zedek* very comprehensive. Yahveh Himself is called our righteousness = the Church's justification inwardly and outwardly. In the first respect the word embraces both the New-Testament pronouncing just (cf. l. 20, xxxi. 34; Dan. ix. 24; Ezek.

xxxvi. 25) and sanctification (Jer. xxxi. 33 ; Ezek. xxxvi. 27); in the latter respect it contains also the fruit of the restoring of a right relation to God: the divine evidence of the nation's righteousness outwardly by signal benefits and blessings, bringing it honourable recognition at the hands of the heathen. In the first respect the affirmation "Yahveh our righteousness" contains the great truth, that the well-being of the Church lies not in any outward institute or law or custom, nor yet is the fruit of any outward action, but is simply a work of divine grace. In the latter respect, the saying declares that only as God's people has Israel a right to take a place of honour among and above the nations; whereas apart from its God it remains without right and privilege (xii. 7 ff.). When, then, in the present passage the Messianic King bears this name, it is intimated that none but He brings about this perfect relation between God and the Church; when, on the other hand, the future Jerusalem wears the name, xxxiii. 16, it is implied that none but it will be this saved Church. Thus this prophecy, containing the germ of the N. T. gospel, teaches that in the future Israel a state of perfect righteousness will be witnessed, Yahveh Himself establishing the character in the Church which He approves, and the Church enjoying in consequence salvation from God and recognition from the world; and this state will be brought about by the incomparably wise and righteous king of David's house, of whom the prophets have long spoken. See on xxiii. 5 f., Orelli, *Old Testament Prophecy*, p. 333.

SECTION XVI.

Prophets and Prophecies, Ch. xxiii. 9–40.

XXIII. 9. To the prophets. My heart is broken within me, all my bones shake. I am like a drunken man, and like a man whom wine has overcome, because of Yahveh and because of his holy words. 10. For the land is full of adulterers. For because of the curse the land languishes, the pastures of the grazing land are dried up, because their course is wicked and their great strength not right. 11. For prophets like priests are transgressors; even in my house I found their wickedness, is Yahveh's oracle. 12. On this account their way shall become to them like slippery tracts in darkness; they shall be driven along and fall therein,

Chapter XXIII. 9–40.

Ver. 9. לנבאים, not to be joined with acc. to following words, which, while grammatically possible (xxxi. 20), would give the awkward sense of hearty sympathy with those prophets. It indicates the address as in xxi. 11, xlvi. 2, xlviii. 1, xlix. 1, 7, 23, 28. Cf. this ל with verb, Obad. 1; Ezek. xxviii. 2. After the king-oracles comes a discourse differently addressed. "In reference to" is too weak: this ל is rather *for* than *of*. Brokenness of heart = utter spiritlessness, dejection (on the other hand, in Ps. li. 17, bruising of penitence); in the same way slackness, shaking of the bones which otherwise give the body its form = entire loss of self-possession. עבר often used of an overflowing river, metaphorically Ps. cxxiv. 4, here of wine overcoming a man, overpowering his reason. Ver. 10. Adulterers, see on v. 7; here as in ver. 14 and xxix. 23 meant literally; but the phrase describes not merely this one vice, but the whole spirit and conduct. מרוצה as in viii. 6 (differently xxii. 17), running, hunting. לא־כן, see on viii. 6; cf. ix. 2. Ver. 11. חנפו, strongest antithesis to holiness. Ver. 11*b* must apply to special indecorum in the temple. Cheyne suggests idols or the worship of symbolic animal figures mentioned in Ezek. viii. 10 f. Ver. 12. ידחו, according

because I bring ruin upon them in the year of their visitation, is Yahveh's oracle. 13. Also in the prophets of Samaria I have seen provoking things: they prophesied by Baal, and led my people Israel astray. 14. But in the prophets of Jerusalem I saw horrible things: continual adultery and walking in falsehood, and they still strengthened the hands of evil-doers, so that they turned not again every one from his wickedness. They have altogether become to me like Sodom, and their inhabitants like Gomorrah. 15. On this account Yahveh of hosts has spoken thus against the prophets: Behold, I give them wormwood for food, and give them poison-water to drink; for pollution has gone forth from the prophets of Jerusalem into all the land. 16. Thus said Yahveh of hosts: Hearken not to the discourses of the prophets, who prophesy to you; they make you foolish; they utter the vision of their own heart, not from the mouth of Yahveh, 17. who say continually to my despisers: "Yahveh has said: You shall have peace;" and when one walks only in the stubbornness of his heart they say: "No evil shall come upon you." 18. For who stands in the counsel of Yahveh? Let him see and hear his word. Who has given heed to my

to Masoretes, instead of יִדְחוּ, thus from דחה, to push, overturn, so that one falls (Ps. cxviii. 13); Niphal best as reflexive. בה refers to אפלה. Ver. 13. תִּפְלָה, insipidity, is the name given here to the senseless, silly worship of strange, empty gods. Ver. 14. כלם applies not to the prophets, but as the parallel clause (her, *i.e.* Jerusalem's inhabitants) shows, to the whole people. God puts them on a footing with the most debased heathen. Ver. 15. See on viii. 14, ix. 14. Ver. 16. Cf. xiv. 14. The Hiphil of הֶבֶל, to make vain (comp. the Kal, ii. 5), to fill with empty fancies. Ver. 17. Cf. vi. 14, viii. 11. The Masoretic text is not to be changed into the tame reading מְנַאֲצֵי דְּבַר ה׳, with LXX, Syr., by which the thought, so important in the context, that this preaching of peace professes to be Yahveh's word, would be lost. Ver. 18. Similar line of thought as in ix. 11. One who stands in Yahveh's counsel must behold and hear His word, *i.e.* carefully receive it: and he who has perceived it must declare it to the nation. וְיַשְׁמַע, to be read after ver. 22 (cf. ix. 11); for on the Masoretic reading the apodosis would be wanting, with וְיִשְׁמַע the latter would be tautological with the protasis. The sense of the words is: These prophets declare not the true

word? Let him hear it: 19. Behold, the whirlwind of Yahveh, burning wrath goes forth, a whirling tempest, it whirls round the head of the wicked. 20. Yahveh's wrath will not turn again until it accomplishes and until it brings to pass the purposes of his heart,—at the end of the days you shall well understand this. 21. I have not sent the prophets who run; I have not spoken to them who prophesy. 22. And if they had stood in my counsel, they would have made my people hear my words, and brought them back from their evil way, and from the wickedness of their deeds.

23. Am I then a God nigh at hand only, is Yahveh's oracle, and not a God afar off? 24. Or can a man hide himself in secret, that I shall not see him? is Yahveh's oracle. 25. I have heard what the prophets say, who prophesy falsely in my name, saying: "I have dreamed, I have dreamed." 26. How long yet? Have the prophets who prophesy falsely, and are prophets of the deceit of their own heart, this in mind,—27. do they purpose to make my people forget my name for their dreams, which they tell

(following in ver. 19 f.) word of the Lord, and are therefore not His trusty prophets. These "stand in the counsel" of God; cf. xv. 19 and Isa. vi. It is not = sit in the counsel; עמד suggests a ministering attitude (cf. 1 Kings xvii. 1), as בסוד does intimacy: both together excellently characterize the genuine prophet's relation to God. דברי unnecessarily changed by the Keri into רבו. Ver. 19 is closely connected, giving the matter of God's true word, which stands in terrible contrast to that preaching of peace. חמה, explanatory apposition. Cf. on ver. 19 f., xxx. 23 f. Ver. 20. תתבוננו strengthened by בינה. The "end of the days" (not merely "time following") is the conclusion of the whole dispensation known to the prophet (Orelli, *O. T. Prophecy*, p. 33). Not only the judgment, but the salvation belongs to this period (Knobel). Whether the present hearers will witness the end is a secondary matter; the beginning of the end is near enough. The man who is not enlightened by God's word only comes to understand God's ways when everything has become evident. Ver. 23. אלהי מקרוב, God of the near distance, *i.e.* who only sees and hears near at hand. Ver. 26 f. The above translation corresponds to the reading הֲחשבים proposed by De Dieu, and rightly approved by most moderns. יש בלבי (synonymous with חשב), I have some-

every one to his comrade, like as their fathers forgot my name for Baal?

28. The prophet who has a dream, let him tell a dream; and he who has my word, let him speak my word truly: what has the straw in common with the wheat? is Yahveh's oracle. 29. Is not then my word like fire, is Yahveh's oracle, and like a hammer, that breaks rock in pieces? 30. Therefore, behold, I will (come) to the prophets, is Yahveh's oracle, who steal my words, every one from his comrade. 31. Behold, I will (come) to the prophets, is Yahveh's oracle, who take their own tongue and utter oracles. 32. Behold, I will (come) to those who prophesy deceitful dreams, is Yahveh's oracle, and tell them and lead my people astray by their treacheries and their boasting, whereas I sent them not, nor bade them; and they do this people no manner of good, is Yahveh's oracle.

33. And if this people or the prophet or a priest inquires of thee, saying: "What is the *burden of Yahveh?*" thou shalt say to them: You are the burden, and I will cast you away, is Yahveh's oracle. 34. And the prophet, and the priest, and the people, which say: "Burden of Yahveh," I will visit that

thing in mind, 1 Sam. xiv. 7 and often. לרעהו, to be referred to a prophetical colleague. Such dreams are current in the body of prophets and repeated by every one. Ver. 30 ff. The הנני על thrice solemnly repeated. Ver. 31. נאם here only as finite verb, denominative of נְאֻם, to utter oracles; the latter properly = something whispered. *Taking one's own tongue* implies arbitrariness. They prepare divine oracles of their own will, and with their own resources. Ver. 32. פחזות, here only, from פחז, to be overboiled, overweening, rash; here the presumption of false prophets, who are called פוחזים in Zeph. iii. 4 also. Ver. 33. מַשָּׂא, from נשא, *sc.* קול, utterance, solemnly pronounced language, was a current phrase for a prophetic message, sanctioned by early prophets. But this sacred expression was distorted in Jeremiah's days (ver. 36), as if it meant a burden, which the word may also signify. Therefore Jeremiah forbids its use entirely. Instead of את מה משא read אַתֶּם הַמַּשָּׂא, which yields a pointed play of words, by which the prophet retorts the word-play of the inquirers. You yourselves are the "burden of Yahveh," which he is weary of bear-

man and his house. 35. Thus shall you say, every one to his comrade and every one to his brother: "What has Yahveh answered, and what has Yahveh said?" 36. But the "burden of Yahveh" you shall mention no more; for his own word shall be every one's burden, that you have perverted the words of the living God, Yahveh of hosts, our God. 37. Thus shalt thou say to the prophet: What has Yahveh answered thee, and what has Yahveh said? 38. But if you say: "Burden of Yahveh," for this reason thus says Yahveh: Because you utter this word "burden of Yahveh," and yet I sent to you with the warning: You shall not say "burden of Yahveh,"—39. for this reason, behold, I carry you forsooth and cast you and the city, which I gave to you and your fathers, away from my presence, 40. and I inflict upon you eternal disgrace and eternal reviling, which cannot be forgotten.

ing, and will throw away. Ver. 35. Instead of that ambiguous question, a simple one is proposed as seemly: What has the Lord answered or said without previous question? Ver. 36. His own word will be a burden to every one, *i.e.* here the word משא, which he uses in a bad sense, though with the appearance of reverence. This word will be a burden to them, *i.e.* a heavy responsibility. You have perverted the words of the living God, giving them a hateful or ludicrous sense, specifically the word משא. Ver. 37. עָנָךְ, Ges. § 75. a. 19; Eng. § 74. Ver. 39. Read וְנָשִׂיתִי נָשׂא, as the play of words and context require (so LXX, Syr. Vulg.). Ver. 40. Cf. xx. 11.

Exposition.

Contents of ch. xxiii. 9–40. Prophets and Prophecy: *a.* the False Prophets at Jerusalem, vv. 9–22. *b.* Dream and Prophecy, vv. 23–32. *c.* the unbecoming word *Massah*, vv. 33–40.

The preceding series of prophecies about and against the kings is followed by a deliverance against the prophets, to which are added different explanations of prophecy. The date of this deliverance in all probability is the same as that of ch. xiv. f. (cf. xxiii. 10), therefore the earlier days of

Jehoiakim. With this agrees the confident tone still assumed by the false prophets (ver. 17 f.).

a. XXIII. 9–22. Jeremiah himself is completely crushed in spirit, the victim of a weakness and despondency which destroys his power of calm reflection, in consequence of divine messages in his bosom (cf. xx. 7 ff.). This certainly needs further explanation. Only because (ver. 10) the land is in such glaring contradiction with God's holy law, are God's words so terrible to the prophet who groans under the judgment beforehand. He discerns clearly that the drought, now oft recurring (cf. xii. 4, xiv. 1 ff.), is an effect of the curse lying on this adulterous generation. The pursuit of the people, *i.e.* their zealous effort, is in the service of sin, their strength in the service of falsehood (ver. 10*a*). But the worst sinners are the priests and prophets; from the house of God pollution instead of holiness penetrates the whole land (ver. 11). To strengthen the accusation (cf. the similar parallel, iii. 11), the prophets of Samaria are compared to those of Jerusalem; the latter are far the worst. To the former, indeed, belongs the guilt of seducing the people to the senseless worship of foreign gods; but the latter are guilty of the grossest immorality in conduct, and confirm all evil-doers in their wickedness by their deceitful encouragement. Thus they turn God's city into a Sodom. First of all, the origin of false prophecy is exposed in ver. 16. Those men utter what their own heart suggests and conceives, what has its origin in their own heart, a "vision" of their own heart. This passage, like xiv. 14, shows that the genuine prophet was conscious of a source of his revelations entirely different and easily distinguished from his own subjectivity. Again, as concerns the matter, they preach a flippant optimism (ver. 17), whereas every prophet really familiar with the Lord (cf. ver. 9) must know that now the judgment is bursting in like a tempest, and that, instead of passing quickly over, it will not rest until God's purposes are carried out (ver. 19 f.). The contradiction so

evident between the talk of this body of men and what the genuine prophet saw with undoubted certainty proves their perversity and untruth (ver. 21). And this perversity is seen also in the absence of saving results (ver. 22). Instead of changing men's hearts, this prophecy only nourishes the baneful dream of self-righteousness, and destroys whatever may remain of the fruits of the true testimony.

b. XXIII. 23–32. After the ungodliness of the current prophetic teaching has been exposed in its origin, matter, and results, Jeremiah treats more in detail of its origin. It is teaching, the impurity of which must be patent to the omniscient God, who sees afar off. These prophets are especially fond of appealing to dreams, when they are not quite audacious enough to invent revelations proper. Now the dream is doubtless a means by which God may occasionally speak to man; this Jeremiah does not deny (cf. König, *Offenbarungsbegriff*, ii. 10); but since it is much more uncertain and far more easily confounded with the thoughts of man's own heart than the genuine prophetic vision, it is not to be put on a level with the latter and mixed up with it; it is to the latter as straw to wheat. Hence one should keep the two carefully apart and not substitute one for the other (ver. 28). How different the effect of soothing idealistic dreams from that of God's inexorable word, which consumes everything impure like fire, and breaks in pieces the hard, stony heart like a hammer (ver. 29). All self-exalting affectation in divine things is doubly unjust and foolish, since the all-seeing God will not let Himself be mocked. In vv. 30–32 God's drawing nigh to judgment is announced, not so much against three classes of prophets as against three ways in which they provoke God. They do this (*a*) by stealing actual sayings of the Lord. Since original inspiration is wanting to them, they are shut up to such borrowing from genuine prophets. The robbery lies in this, that they act as if they had received these revelations directly; the

danger in this, that an earlier prophetic message might be wrongly applied to the present, *e.g.* Isaiah's saying respecting the preserving of Jerusalem; (*b*) by wilfully fabricating divine oracles (ver. 31); (*c*) by prophesying false dreams (ver. 32), either the dreams themselves being fictitious, or, while plainly they did not claim to be a means of divine revelation, they are now raised into prophecy, as was complained of before.

Ch. xxiii. 33–40. The section on prophets and prophecy is closed by a warning against the use of the word *Massah*, introduced by earlier prophets as a designation of a solemn divine oracle, but abused by Jeremiah's contemporaries, the same word signifying burden, to deal secret blows at God's word. From the severity with which Jeremiah forbids the word *Massah* to the people as to the prophets, we may gather that the secondary sense was used in a thoroughly slanderous way, as if the word of the Lord were always a grievous plague, not a benefit to the land. Thus the phrase, while holy and divine in itself, became a perfidious byword, throwing suspicion on the preaching of the genuine prophet, and so of the Lord Himself, as if the purpose of His speaking were to oppress instead of to save the people. In this way we can understand the sharp rebuke and warning uttered by Jeremiah.

SECTION XVII.

The two Baskets of Figs, Ch. xxiv.

XXIV. 1. Yahveh showed me, and behold, two baskets with figs set before the temple of Yahveh, after Nebuchadnezzar, king of Babylon, had led captive Jeconiah, the son of Jehoiakim, king of Judah, and the princes of Judah, and the smith and the locksmith from Jerusalem, and had brought them to Babylon. 2. The one basket contained very good figs after the manner of early figs, and the other basket very bad figs, which could not be eaten for badness. 3. Then said Yahveh to me: What seest thou, Jeremiah? And I said: Figs, the good figs very good, and the bad very bad, so that they cannot be eaten for badness. 4. Then came Yahveh's word to me thus: 5. Thus says Yahveh, the God of Israel: Like these good figs, so I look with favour on the captives of Israel, whom I sent away from this place into the land of the Chaldæans. 6. And I set my eye upon them for good,

Chapter XXIV.

Ver. 1. הראני, used of supernatural showing; with the form of the narrative, cf. Amos viii. 1 f., Jer. i. 11. דוד or דודי, whence plural דודאים, basket. מועדים, exposed, set up; the word may have been a technical phrase for the exposing of fruits before the temple for inspection; they were, of course, fruits to be used in divine worship, perhaps first-fruits. On this exile, see 2 Kings xxiv. 14 ff. Ver. 2. Early figs are specially juicy and delicate, Hos. ix. 10; Isa. xxviii. 4. Since it was not just spring, other figs already existing, the good ones are compared with these only in reference to quality. Ver. 5. הכיר, to regard with attention and interest (cf. Ruth ii. 10, 19), made still clearer by the following לטובה, follows up the allusion to the inspecting priest, who regards some fruits with favour, others with disfavour. Ver. 6, see on i. 10. Ver. 7. The heart is here

and make them return to this land, and will build them and not pull down, and plant them and not pluck up. 7. And I will give them a heart to know me that I am Yahveh, and they shall be my people, and I will be their God, if they shall turn to me with all their heart. 8. And thus says Yahveh, I will make Zedekiah, king of Judah, and his princes, and the remnant of Jerusalem who are left in this land, and who dwell in the land of Egypt, like the bad figs, which cannot be eaten for badness. 9. And I make them a terror, an offence to all kingdoms of the earth, a disgrace and a byword, a taunt and a curse in all places whither I shall drive them. 10. And I send upon them the sword, and the famine, and the pestilence, until they are consumed from the soil which I gave to them and their fathers.

the organ of the knowledge of God, as elsewhere of the understanding, specifically of the moral and religious reason. The Lord will renew in them this corrupted organ; cf. xxxi. 33, and especially Ezek. xxxvi. 26. The knowledge of the Lord is the chief condition and also the highest stage of a right attitude to Him, which is expressed in the usual reciprocal form. כי ישבו, generally translated: for they shall be converted, which in this case would be the effect of divine regeneration. But (see xxix. 13) it is rather the condition of the latter taking place; also those banished to Babylon are not *eo ipso* the object of divine approval; only when that condition is fulfilled can God fulfil His saving purposes. There is unmistakeable allusion to Deut. iv. 29 f. Ver. 8. Numerous exiles, of whom, however, Jeremiah foretold nothing good, were therefore already in Egypt, perhaps especially fugitives who betook themselves there during different wars, perhaps also many who accompanied Jehoahaz. Ver. 9. לזועה, see on xv. 4. The following לרעה, omitted by Hitzig, Ewald, Umbreit, Graf after LXX as meaningless, is rather used intentionally to correspond to הרעות and מרע at the beginning of the verse. They will be an object of horror, and also of dislike, regarded as an evil, and felt to be such in all places. "A disgrace," in accordance with Deut. xxviii. 37, only with the addition of לקללה. Cf. also Jer. xxix. 17 f.

Exposition.

Contents of ch. xxiv. A Vision during the first part of Zedekiah's reign, and its interpretation.

The carrying away of King Jehoiachin and a selection of the inhabitants of Jerusalem had taken place (2 Kings xxiv. 15 f.), impressing the whole nation with a vivid sense of the terrible severity of God's judgments. Nevertheless this impression did not last long. After the first terror had passed off, they gave themselves up again to indifference, nay perhaps, in foolish blindness deemed themselves better than those on whom the hard lot of exile to Babylon had fallen, instead of taking warning by their fate and seriously amending their own course. Over against this unwarrantable self-content of those who for once had escaped God's punishing hand, the prophet has to set the divine declaration, that the portion of the people left behind, as well as the one that had removed to Egypt, was thoroughly worthless, whereas God's thoughts of mercy will be realized in those transported to Babylon. This is presented to the prophet in the form of a vision. He sees two baskets with figs of very dissimilar quality set in front of the temple. The basket with good figs is interpreted to him of the captives dwelling in the land of the Chaldæans, who will find favour in the Lord's eyes if they sincerely repent. In that band of exiles is found a kernel from which will issue the new people of God, which the Lord creates for Himself. On the other hand, what is left in Jerusalem, with King Zedekiah at the head, will be rejected like the bad figs, and be an object of aversion and dislike to all nations.

SECTION XVIII.

GOD'S JUDGMENT OF THE HEATHEN NATIONS, CH. XXV.

XXV. 1. The word which came to Jeremiah respecting the whole people of Judah in the fourth year of Jehoiakim, the son of Josiah, king of Judah,—this is the first year of Nebuchadnezzar, king of Babylon,—2. which Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem, saying: 3. From the thirteenth year of Josiah, the son of Amon, king of Judah, until this day, these three and twenty years, the word of Yahveh has come to me, and I spoke to you early and diligently; but you hearkened not. 4. And Yahveh sent to you all his servants the prophets, early and diligently; but you hearkened not, nor inclined your ear to hear; 5. saying: "Turn ye every one from his evil way and from the wickedness of your deeds; then you

CHAPTER XXV.

Ver. 1. The first עַל for אֶל; in ver. 2 also the two interchange. *In the fourth year of Jehoiakim.* For the first time (apart from i. 2) a prophecy is here exactly dated to the year, which is done often afterwards. The year was one of special importance. It is described as the first of King Nebuchadnezzar (see on xxi. 2), in harmony with the reckoning elsewhere in this book and the Book of Kings. This parenthesis may have been added later. Yet the omission by the LXX proves nothing, since they have dropped every reference to that king. It is significant that in this year the destroyer of Jerusalem first came on the scene, fighting the decisive battle of Carchemish as his father's general, and advancing to Jerusalem and against Egypt, but recalled by his father's death to assume the government. Ver. 3 glances back at i. 2. About nineteen years of Jeremiah's labours belong to the reign of Josiah, the last four to that of Jehoiakim. אשכם for השכם, Aramaic form, Ges. § 53. 3. a. 2; Eng. § 52, unless a simple error in copying. Ver. 4. Cf. vii. 25, xi. 7 f. Ver. 5. לאמר joins on the first words of ver. 4.

shall continue to dwell in the land, which Yahveh gave you and your fathers from of old for ever. 6. And run not after foreign gods to serve them and fall down before them; and provoke me not by the work of your hands, then I will do you no hurt." 7. But you hearkened not to me, is Yahveh's oracle, that you might provoke me by the work of your hands to your harm. 8. Therefore thus says Yahveh of hosts: Because you hearkened not to me, 9. behold, I send for all the tribes of the north, is Yahveh's oracle, and Nebuchadnezzar, king of Babylon, my servant, and bring them against this land, and against its inhabitants, and against all these nations round about; and I lay them under a ban, and make them a solitude and a hissing and eternal desola-

"And you dwell" = you shall dwell securely, Ges. § 130. 2; Eng. § 128. Ver. 7. Read with Keri לְמַעַן הַבְעִיסֵנִי, as in vii. 18, or תַּבְעִי סוֹנִי (J. D. Michaelis, Graf). "To your hurt," as in vii. 6. Ver. 9. The tribes of the north, as in i. 15. LXX have *πατριὰν ἀπὸ βορρᾶ*, omitting King Nebuchadnezzar, which Hitzig prefers: מִשְׁפָּחָה מִצָּפוֹן, a horde from the north. But this would be far too obscure a description of the Babylonian kingdom. Since now, on the other hand, the LXX presuppose the mention of the latter in ver. 12 f., although omitting עַל מֶלֶךְ בָּבֶל there also (*τὸ ἔθνος ἐκεῖνο, τὴν γῆν ἐκείνην*!), so also not merely may the indefinite plural "all races of the north" have stood in ver. 9; but it is proved that the LXX, who show themselves very untrustworthy in ver. 3 f., regularly omit the Babylonian king. A commentator would scarcely have been bold enough to call him עַבְדִּי, which predicate the LXX erase also in xxvii. 6, xliii. 10, where they cannot avoid mentioning the king's name. He is called Yahveh's servant, of course not in the sense that God had special pleasure in him as in David, but as an instrument which God used in executing His plan in reference to Judah and the nations. וְאֶל נְבוּכַדְרֶאצַּר depends on שֹׁלֵחַ, I send to him = summon him. After general mention of the nations, who will execute the judgment, God's leading organ is mentioned in particular. *And I bring them* (the suffix referring to the hordes of Nebuchadnezzar) *upon this land* (Judah) *and all these nations round about* = the neighbouring peoples. The demonstratives point to those lying nearest; הָאֵלֶּה therefore is not to be questioned, cf. xxviii. 14. *And lay them under a ban*, carry out upon them the cherem, the doom of extermination—a phrase often applied in Deuteronomy and Joshua to the Canaanites,

tions. 10. And I make the sound of singing and the sound of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamps, to vanish from them. 11. And this whole land shall be made a desolation, a solitude; and these nations shall serve the king of Babylon seventy years.

12. And it shall come to pass, when seventy years are fulfilled, I will visit on the king of Babylon and on that nation, is Yahveh's oracle, their transgression, and on the land of the Chaldæans, and make it eternal solitudes. 13. And I bring upon that land all my words, which I have spoken respecting it (everything written in this book, which Jeremiah

in Jeremiah only again in the oracle respecting Babylon, l. 21, 26, li. 3. *And make them* (their land) *a solitude* and *a hissing*, see on xviii. 16 (xix. 8). Ver. 10. Cf. vii. 34, xvi. 9. The present passage adds also *the sound of the mills* and *the light of the lamps*, both signs of domestic life, which one sees and hears in all inhabited houses. Ver. 11. This people and these nations are distinguished, as in ver. 9. Their Babylonian bondage, and, of course, that of Judah also, will last seventy years. Even the LXX attest the passage, although they wrongly translate *καὶ δουλεύσουσιν ἐν τοῖς ἔθνεσιν ἑβδομήκοντα ἔτη*. The critical attacks on 11*b* have dogmatic reasons and aims. It is true the same statement recurs ten years later in xxix. 10, but that passage assumes it to be already well known. Vv. 12–14 are attacked on various critical grounds by Hitzig, Graf, Nägelsbach, and others. The LXX omit only ver. 14, because they take 13*c* as the heading to the oracles respecting the heathen, and insert the latter here, so that no room is left for ver. 14. The LXX, therefore, do not come into account on the critical question. The mention of the seventy years' period requires a statement of what will then happen, *i.e.* an announcement of the overthrow of the Babylonian empire. The objection, that it is not credible that Jeremiah already spoke so fully and expressly (Nägelsbach) as in vv. 12–14 of the destruction of Babylon, is refuted by the example of Habakkuk. Ver. 12. במלאת, infin. like the ל״ה; cf. Judg. viii. 1. אתו goes back to הגוי. שממות עולם as in lx. 26, 62 (cf. xlix. 33), but not necessarily borrowed thence. Ver. 13. וְהֵבֵאתִי, Keri, puts the form usual in Jeremiah for וַהֲבִאוֹתִי, Kethib. In the addition of the copyist or of a commentator, ver. 13*b*, אשר cannot refer to בספר, but only to הכתוב. There is therefore no reference to a special book

prophesied respecting all heathen nations); 14. for them also will many nations with great kings bring into bondage, and I will recompense them according to their doing and according to the dealing of their hands.

15. For thus said Yahveh, the God of Israel, to me: Take

containing the oracles respecting the heathen, in which the particular oracles about Babylon (ch. l. 41) were to be found. Looking at the form of this addition, it might be thought that the copyist thought "all my words respecting them" needed an explanation, because there were no direct oracles about Babylon in the book before him. In this case the meaning would be: everything which Jeremiah said of the judgment *on the heathen together* (from ii. 3 up to and including ch. xxv.), applies also to Babylon; cf. ver. 14. It is more probable to us that על כ' ה' אשר נבא י', is the heading of a commentator to xxv. 15 ff. found on the margin, and then inserted in an awkward place (cf. LXX); whereas the first part of the chapter, according to ver. 1, was spoken על כל עם יהודה, now an oracle על כל הגוים follows (see this very phrase in ver. 15 and xxxvi. 2, after which, besides the oracles of this chapter, others spoken respecting the heathen followed here originally). Consequently the remark added by the copyist, כל הכתוב בספר הזה, must, of course, apply to ch. l. f., and spring, not from the redaction of the fourth or fifth year of Jehoiakim, but from the later one which took up those chapters. *All my words, which I spoke respecting them,* will apply to the specific oracles respecting Babylon, although not necessarily to all now collected in ch. l. f.; there may be a reference even to the sayings of other prophets like Isaiah and Habakkuk respecting that city. The clause would have to be explained differently, if originally the judgment on Babylon were only intimated in a brief saying, supplemented in the subsequent redaction, according to ch. l. f. So Ewald takes as the original wording instead of vv. 12–14: "But when seventy years are fulfilled, I will visit on that people (says Yahveh) their trangression; for even them (eos) many nations and great kings shall reduce to bondage, and I will recompense them according to their action, according to the work of their hands." Ver. 14. Nemesis will overtake even *them* (pronoun added separately for emphasis). Cf. the similar oracle, xxvii. 7. It should not be said that only the latter one is genuine and accurate. The perf. עבדו is prophetic. After the formal announcement of ver. 13, one quite looks for definite information. Ver. 15. The confirmatory כי goes back

this goblet of the wine of wrath from my hand and give it to all the nations to drink, to which I send thee. 16. And they shall drink, and reel, and be mad because of the sword which I send among them. 17. Then I took the goblet from the hand of Yahveh and gave all the nations to drink, to which Yahveh sent me: 18. Jerusalem and the cities of Judah and their kings, their princes, to make them a desolation, a solitude, a hissing and a curse (as it is this day), 19. Pharaoh, king of Egypt, and his servants, and his princes, and his whole nation, 20. along with every mixed nation, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ascalon, and Gaza, and Ekron, and the remnant of Ashdod; 21. Edom, and Moab, and the sons of Ammon, 22. and all the kings of Tyre and all the kings of Sidon, and

to the chief prophecy, ver. 11, which included already not merely Judah, but also the heathen nations. החמה, apposition to היין, of wine, which is the divine wrath. הזאת belongs to כוס (fem.); אותו refers to היין; cf. xiii. 13. Ver. 16. Reeling (cf. v. 22) of a drunken man; just so התהולל, to behave foolishly; cf. ver. 27. Ver. 18. *Their kings*, see on xvii. 19; *hissing*, see on xviii. 16. כיום הזה (see on xi. 5) omitted by LXX, added later when the fulfilment took place, but possibly by the prophet himself, who probably also repeated this enumeration afterwards. Ver. 20. ואת כל הערב belongs to the preceding verse. The non-Egyptian settlers in the land are meant, *e.g.* Phœnicians, especially perhaps the Ionian and Carian troops, who had been settled there since the days of Psammetichus, father of Necho. עֵרֶב or עֲרֵב, from עָרַב, to mix, see Ex. xii. 38; Neh. xiii. 3; so in Jer. l. 37, of the foreign colony in Babylon. The idea is rather different in ver. 24. The land of *Uz* (wanting in LXX), an idea combining, according to Lam. iv. 21, geographically with Edom (cf. also the friendship of Job, who dwelt in Uz, with the Temanite Eliphaz), is here distinguished politically from Edom. These tribes perhaps dwelt east of Edom towards the Arabian desert. Of the five Philistine towns, Gath is not even mentioned, because its importance was lost (cf. Amos vi. 2; 2 Chron. xxvi. 6); it is also wanting in Zeph. ii. 4; Zech. ix. 5 ff.; only the remnant of Ashdod, because the town was taken and destroyed by Psammetichus after a twenty-nine years' siege (Herod. ii. 157). Ver. 22. All the kings of *Tyrus*, etc. All the governments dependent on these chief cities are meant. The kings of the *island*. האי (sing.) denotes the coast, both of

the kings of the island which is beyond the sea, 23. Dedan, and Tema, and Buz, and all with clipped temple, 24. and all the kings of Arabia, and all the kings of the mixed nations which dwell in the wilderness, 25. and all the kings of Zimri, and all the kings of Elam, and all the kings of Media, 26. and all the kings of the north, those which are near to each other and those which are far off, and all the kingdoms (of the earth), which are on the face of the earth. And the king of

islands and of the continent. "The coast beyond the sea" here refers generally to the islands and coast-lands of the Mediterranean Sea lying westward, especially the Phœnician colonies. Ver. 23. *Dedan, Tema, Buz,* three tribes of northern Arabia. See on Isa. xxi. 13 f. Buz adjoins Edom and Uz, Job xxxii. 2. All with *shorn temple,* see on ix. 25. Ver. 24. *Arabia* embraces, not the whole territory bearing this name at present, but the portion bordering on the east and south-east of Palestine, perhaps the territory of Ishmael, in opposition to Ereb, the mixed people (cf. ver. 20), which was probably not of Semitic, but Cushite origin. The latter is described, in distinction from the use of the word in ver. 20, as dwelling on the coast. The same tribes are mentioned in 1 Kings x. 15 as paying tribute to Solomon. Ver. 25. *Zimri* (wanting in LXX), derived by most writers from Zimran, Gen. xxv. 2, but not to be more certainly indicated. On the other hand, the newest conjecture of some Assyriologists is, that it is to be sought in north-east Babylonia, south-west of Media (= Namri of the inscriptions); see Schrader, ii. 107. *Elam* (Gen. x. 22; Isa. xxi. 2) is also called in the inscriptions the "highland," whose capital was Shushan. It is mentioned already in Gen. xiv. 1, 9 as an independent kingdom. *Media* (Gen. x. 2), lying north of Elam, with the capitals Ecbatana and Rhagæ. It was formerly subject to Assyria, but contributed materially to the fall of Nineveh. Ver. 26. Instead of enumerating the more remote peoples of the north, the seer is content with this summary: all the kings of the north, those dwelling near each other and the distant. They are all remote from Judah. הארץ, inserted in the text by mistake, is excluded by the article of the preceding word. The king of *Sheshak* without doubt = Babylon, as in li. 41. The form is like one which appears in li. 1, formed after the alphabetical figure of *Athbash* (א"ת ב"ש), according to which the last letter (ת) takes the place of the first (א), and the next last one (ש) the place of the second one (ב). As in li. 1, a play of meaning may be joined with the play of letters, ששך remind-

Sheshak shall drink after them. 27. And thou shalt say to them: Thus says Yahveh of hosts, the God of Israel: Drink ye and be drunken and spue, and fall down and rise not again because of the sword which I send among you. 28. And it shall come to pass, if they refuse to take the goblet from thy hand to drink, thou shalt say to them: Thus has Yahveh of hosts said: You shall surely drink; 29. for behold, to the city, over which my name was proclaimed, I begin to do evil,

ing of שכך, and so yielding the sense: abasing, humbling. In some cases such names were perhaps used in order to speak of powers of the day under a disguise. Yet Jeremiah also used the actual name without fear; at least in the present redaction of the oracles in question this motive could have no influence. In a quite different sense Lauth, Fried. Delitzsch (*Paradies*, p. 214 f.) think that ששך, as the name of a country or quarter of Babylon, is to be recognised in Ses-ku of the inscriptions. See, on the other hand, Schrader, ii. 108. The genuineness of the addition, "and the king of Sheshak shall drink after them," is likewise contested by Hitzig, Graf, Ewald, Cheyne *et al.* Its absence in the LXX certainly proves nothing. Nor does the use of the *Athbash*, which, indeed, is not beyond doubt, as unworthy of the prophet, disprove Jeremiah's authorship. This argument is materially weakened by the alphabetical Lamentations; and, to speak generally, we have to do here, not with the invention of an individual, but with a custom of the age. As to subject-matter, however, it is said the sentence does not at all fit into the section, which treats of the judgment on the nations which Babylon executes. No doubt this great power stands in the foreground as the instrument of divine judgment, but the description expands into a vision of universal judgment (cf. especially ver. 30 f.), from which Babylon cannot be exempted. It is quite in keeping, therefore, to say that on the first act, where Babylon figures as avenger, a second will follow in which it will itself succumb to the divine judgment as the others do now. The acting subject here is not the king of Babylon, but the prophet, who presents the wine of wrath to all nations. In ver. 26 even the northern nations are mentioned inclusively, who, according to ver. 9, at present are acting with Nebuchadnezzar. Ver. 27. As in ver. 16, drunkenness is said to follow the draught of wrath, but at the same time the material means is indicated by which they will ignorantly come to ruin: the sword. קִיאוּ for קָאוּ, from קאא=קוא. Ver. 29. Over which my name was proclaimed; see on vii. 10, and cf.

and should *you* go utterly unpunished? You shall not remain unpunished. For I summon a sword upon all the inhabitants of the earth, is the oracle of Yahveh of hosts.

30. And thou shalt address all these prophecies to them, and say to them: Yahveh roars from on high, and from his holy dwelling he makes his voice sound. Yea, he will verily roar over his pasture, will raise a hurrah like the winepress-treaders, against all the inhabitants of the earth. 31. The turmoil has reached to the end of the earth; for Yahveh has a controversy with the nations; he pleads with all flesh; the wicked—to the sword he has delivered them, is Yahveh's oracle. 32. Thus said Yahveh of hosts: Behold, evil goes forth from nation to nation, and a great tempest is stirred up from the corners of the earth. 33. And the slain of Yahveh shall be on that day from one end of the earth to the other end of the earth; they shall not be lamented, nor gathered together, nor buried; they shall lie as dung on the open field. 34. Howl, ye shepherds, and cry out, and sprinkle you (with ashes), ye principal of the flock; for your days are fulfilled for slaughter, and I will dash you to pieces, so that you shall fall like an elegant vessel. 35. And refuge fails the shepherds,

xlix. 12. Ver. 30, after the original passage, Joel iii. 16, to which Amos i. 2 joins on; Jeremiah, however, mentioning the height of heaven instead of Zion-Jerusalem as the source of the divine thunder, which empties itself on his own pasture (=Jerusalem and Judah). The blood-red treading of the winepress also alludes to Joel iii. 13. הידד, the far-resounding cry with which the treaders encouraged one another, as in xlviii. 33, li. 14. Ver. 31. נשפט with ל here only. The process this time is not merely with individuals, but all flesh=all men. Ver. 32. The storm, starting from one corner, embraces this time the whole world of nations. Ver. 33. Those slain by Yahveh's might fill the whole earth, phraseology as in viii. 2, xvi. 4. Ver. 34. והתפלשו, *sc.* באפר, as in vi. 26. The shepherds (kings) and chief ones of the flock (common crowd) are to be slain as if they were common sheep. תפוצותיכם, many MSS. read תפיצותיכם: your scatterings (Aquila, Theodotion, Symmachus); better: dashings to pieces. We must then supply from the preceding: *the days* of your dashing. Still better, many moderns read תַּפְיִצוֹתֵיכֶם, as Hiphil or rather Tiphel: I dash you to pieces. One does not indeed break elegant vessels

and means of escape the principal of the flock. 36. Hark! The cry of the shepherds and the howl of the principal of the flock; for Yahveh lays waste their pasture. 37. And the peaceful pastures perish before the fiery wrath of Yahveh. 38. He has forsaken his thicket like a lion; for their land has become a solitude before the violent sword and before the flame of his wrath.

intentionally, but they fall to pieces like others beyond repair. Cf. xix. 11, xxii. 28. Ver. 36. Cf. Zech. xi. 3, וְיִלֶּלֶת for וְיִלֶּלֶת, Ges. § 24. 1*c*. Ver. 37. Cf. Amos i. 2. Ver. 38. עזב, with indefinite subject, applies, according to iv. 7, to the Chaldæan, not to Yahveh, to whom, however, the אפו at the end (cf. ver. 37) refers. Instead of the first חרון read חֶרֶב (LXX, Targ. and some MSS., as well as most moderns); cf. xlvi. 16, l. 16. The meaning of the כי is that the desolation is the work of such a beast of prey.

Exposition.

Contents of ch. xxv. *a*. The seventy years' Bondage in Babylon, xxv. 3–14: *a*. the Condemnation of Judah and its Neighbours, vv. 3–11; *β*. Sentence on Babylon, vv. 12–14. *b*. Judgment on the Heathen, xxv. 15–29. *c*. The Universal Judge, xxv. 30–38: *a*. the Universal Judge, vv. 30, 31; *β*. the Earth judged, vv. 32–38.

This discourse, including a general review of the past and a glance at the future, was uttered by the prophet in the epoch-making fourth year of Jehoiakim, the year of the decisive battle of Carchemish (xlvi. 2), which secured to the Babylonian monarch supremacy over Judah and all the nations in a narrower and wider range around. To this year belongs, according to xxxvi. 1, the first written collection of all his discourses delivered hitherto, which was made, however, in a later part of the year, since the prophet was not then arrested (xxxvi. 5), although prevented from entering the temple, whereas he was to deliver the present discourse, as xxv. 1 f. expressly declares, before all the people. But this discourse,

like that act of recording, has already the character of a concluding summary. Arrived at a decisive turning-point, which puts the seal on his previous labours in the most glorious way, the prophet looks back on his work and sums it up, at the same time fixing his eye on a new epoch which would put an end to the period of the Babylonian captivity.

a. XXV. 3–14. Jeremiah's preaching, which had now continued twenty-three years, and which was one unceasing call to repentance, had proved fruitless. On this account the Lord now summoned the northern conquerors, who were referred to from the beginning. Nebuchadnezzar, an instrument of God's will, now appears as their leader. He along with his vassals will lay waste the land of Judah and also the neighbouring lands, and reduce them to bondage for seventy years (ver. 11). The number seventy is neither merely ideal nor merely chronological, but partly one belonging to sacred, prophetic symbolism (7×10), capable then of further prophetic development (Dan. ix. 2, 24), and partly intended to indicate definitely to the present generation the limit of the period of judgment by way of comfort, and also to dissipate false expectations (cf. xxviii. 3 ff.). Since the revolution was completed with the current year, which is carefully mentioned xxv. 1, the simplest course is to take this year as the starting-point; and since the period of seventy years is described as that of the bondage in Babylon, the end is the fall of Babylon, with which the Judæan exile also reached its end. In fact, between the two points of time, the fourth year of Jehoiakim (606) and the conquest of Babylon by Cyrus (536), lie exactly seventy years. Specific prediction must not be questioned from dogmatic prejudice. The intimation here of the end of the rule of Babylon, and its express prediction in vv. 12–14, are quite in keeping with the nature of prophecy. Now, when the long-announced northern foe appears on the scene, it again opens out a new period, which likewise hastens to a surprising issue. Before two generations

have passed, Nemesis will overtake the great world-power at present victorious.

b. Vv. 15–29. Too great importance cannot be attached to the new turn of things. The prophet pictures its gravity by narrating to how many nations he has given the cup of wrath at God's bidding. This wine of wrath being an ideal drink, the incident is not to be conceived as outwardly transacted, as if the prophet had journeyed to these countries, or had symbolically offered a cup of common wine to their ambassadors at Jerusalem, of which nothing is said. He discharges here the office conferred on him in i. 10, administering a deadly drink to those nations by his effective preaching. The sword, by which they will fall, is merely the outward medium; in reality they perish, intoxicated with the wine of God's wrath. All are mentioned who suffer in the same way through the unexpected elevation of Babylon to world-wide power. They are enumerated at length, with an evident anxiety that none may be passed over. The specific oracles respecting the several heathen nations (ch. xlvi. ff.) are an expansion of this summary review. They nearly all had a place in the original book of the fourth year of Jehoiakim (xxxvi. 2), perhaps there following upon ch. xxv. There is no specific oracle respecting the kingdom of the Medes, which was far distant from the seer. It is more singular that Damascus and Syria are not mentioned (cf. xlix. 23 ff.) in the present survey of the nations. Jerusalem and Judah lying nearest to the prophet, on which the heaviest judgment is to fall, of course come first in the list (ver. 18, cf. ver. 9). Then follows (ver. 19) the great power in the south which is first conquered, Egypt (see ch. xlvi.), then the smaller, southern tribes bordering on Judah: Uz, Philistia (ch. xlvii.), Edom (xlix. 7 ff.); then the eastern neighbours Moab (see ch. xlviii.) and Ammon (xlix. 1 ff.); then the Phœnicians in the north-west with their colonies (xlvii. 4); next, as the circle enlarges, the Arab desert-tribes dwelling in

the farther south and south-east (cf. xlix. 28 ff.), and the great kingdoms to the north of Babylon: Elam (xlix. 34 ff. of a later date) and Media; finally, the vast northern lands in a mass. But after all these comes, last in order, Babylon in a closing act, where it is no longer an avenging conqueror, but the object of vengeance (cf. vv. 12–14 and ch. iv. f.). With the mention of this imperial power, which at present leads the way in inflicting judgment, the survey comes to a conclusion. The reasons of the judgment on the heathen follow here, as in xvi. 10 f., v. 19, in this form: those devoted to doom refuse to accept the divine decrees, whereupon they hear its vindication. Of course the refusal to drink, like this action itself, belongs to the ideal prophetic sphere. The vindication of the judgment on the nations is, that if God deals so severely with His own people, putting them at the head of those to be punished, how should the more godless heathen escape without punishment! Cf. 1 Pet. iv. 17 f.

Vv. 30–38. The retribution is universal; it will smite all nations without exception. What Joel foretold of a wholesale judgment of the nations, in which God thunders on high, and a terrible vintage-cry announces his blood-red harvest on the whole earth, will be fulfilled. It is not merely a conflict of the nations among themselves which now opens, but a judicial proceeding which the Lord Himself carries out with all nations. As frequently in the prophetic visions, here also a judgment—in itself affecting nearly the whole known world—enlarges into the general and final judgment, of which, indeed, it is one act. Vv. 32 ff. disclose a sad spectacle on the earth. After the storm of judgment has roared past, the earth will be a vast field of corpses, on which kings and peoples, high and low, lie slain without distinction. This is the work of God's wrath, which sent the destroyer.

SECTION XIX.

PERSECUTION OF JEREMIAH ON OCCASION OF THE TEMPLE-DISCOURSE UNDER JEHOIAKIM, CH. XXVI.

XXVI. 1. In the beginning of the reign of Jehoiakim, the son of Josiah, king of Judah, this word came from Yahveh, saying: 2. Thus has Yahveh said: Take thy stand in the court of Yahveh's house and speak to all the cities of Judah, who come to worship in Yahveh's house, all the words which I have commanded thee to speak to them; thou mayest not omit a word. 3. Perhaps they will hear, and turn every one from his evil way; then will I repent me of the evil which I intend to do them because of the wickedness of their deeds. 4. And thou shalt say to them: Thus has Yahveh said: Unless you hearken to me to walk in my law, which I have laid before you, 5. to hearken to the words of my servants the prophets, whom I send to you, and sent to you early and diligently, but you hearkened not,—6. I make this house like

CHAPTER XXVI.

Ver. 1. היה הדבר הזה, *sc.* אל ירמיהו. Vv. 2–6 gives a summary of the temple-discourse, ch. vii. ff., that passage in it being emphasized which gave occasion to the judicial prosecution. Cf. especially xxvi. 6, 9 with vii. 12, 14, xxvi. 13 with vii. 3, xxvi. 4 with ix. 12. That the prophet received and delivered a longer communication than is given here is intimated in xxvi. 2, 8. The present heading thus gives the date of the temple-discourse, which is quite confirmed by the contents. Ch. xxvi. comes so long afterwards, because historical in matter. It did not stand in the book of his discourses first dictated by Jeremiah. Such historical additions are found only from chs. xix., xx. onwards. Ver. 2. Thou shalt not remove one word, *i.e.* suppress from pity (*cf.* Deut. iv. 2, xiii. 1), which injunction had here special reasons. Ver. 3. נחם with אל instead of the more frequent על, as in xlii. 10. See there. Ver. 4. The law, see on ix. 12. Ver. 6. Shiloh, see on vii. 12. In הזאתה, Kethib ה is a copyist's

Shiloh, and I make this city a curse to all the nations of the earth.

7. Then the priests, and the prophets, and the whole people heard Jeremiah speak these words in the house of Yahveh; 8. and it came to pass, when Jeremiah had finished saying everything which Yahveh commanded him to say to the whole people, that the priests, and the prophets, and the whole people seized him, saying: Thou shalt die! 9. Wherefore hast thou prophesied in Yahveh's name, saying: "This house shall be made like Shiloh, and this city lie waste, without inhabitants"? Then the whole people gathered together against Jeremiah in the house of Yahveh. 10. And the princes of Judah heard these things, and they came up from the house of the king to the house of Yahveh, and sat at the entrance of the new gate of Yahveh. 11. And the priests and the prophets spake to the princes and to the whole people, saying: This man is worthy of death; for he has prophesied against this city, as you have heard with your ears. 12. Then spake Jeremiah to all the princes and to the whole people, saying: Yahveh sent me to prophesy against this house and against this city all the words which you have heard. 13. And now amend your ways and your works and hearken to the voice of Yahveh your God; then will Yahveh repent him concerning the evil which he has spoken respecting you. 14. But I—behold, I am in your hand; do to me as is good and right in your eyes. 15. Only know ye distinctly that, if you kill me,

error. For נוי the Masoretic text requires here exceptionally נִוִּי, Ges. § 8. 4. Ver. 9. נביה like ל״ה, Ges. § 75. a. 21*c*; Eng. § 74. Ver. 10. The princes of Judah are those who in xvii. 20 are also called kings; in xxi. 11 f. the house of the king or house of David is addressed and summoned to faithful dispensing of justice. They came *up* from the palace, see on xxii. 1. They sat to judge in the *new gate of Yahveh*, supposed by many to be identical with the "upper Benjamin gate," xx. 2, called new because first built under Jotham (2 Kings xv. 35). But this identity is by no means certain, considering the different name. This "door of Yahveh" led to the inner court, xxxvi. 10. Ver. 11. משפט here and ver. 16, the sentence due to one by right; thus properly, a capital sentence is due to him. Cf. Deut. xix. 6, xxi. 22, *as you have heard*, only to avoid repeating

you lay innocent blood on you, and on this city, and on its inhabitants; for Yahveh has truly sent me to speak all these words in your ears. 16. Then said the princes and the whole people to the priests and to the prophets: This man is not worthy of death; for he has spoken to us in Yahveh's name.—17. Then men of the elders of the land stood up and spake to the whole assembly of the people, saying: 18. Micah, the Morasthite, prophesied in the days of Hezekiah, king of Judah, and spake to the whole people of Judah, saying: "Thus says Yahveh of hosts: Zion shall be ploughed as a field, and Jerusalem be made heaps of ruins, and the mountain of the house forest-hills." 19. Did Hezekiah, king of Judah, and all Judah, put him to death at all? Did he not fear Yahveh, and appease the face of Yahveh, that Yahveh might repent of the evil which he spoke respecting them? And should *we* commit a great crime against our own souls?

20. And there was again a man who prophesied in Yahveh's name, Uriah, son of Shemaiah of Kirjath-Jearim, and he prophesied against this city and against this land in agreement with the words of Jeremiah. 21. And king Jehoiakim, and all his mighty men, and all the princes heard his words; and the king sought to kill him. And Uriah heard it and was afraid, and fled, and came to Egypt. 22. Then King Jehoia-

the narrative (Graf), since the people had heard, but not the princes, to whom without doubt the points of accusation were again exactly stated. Ver. 18. Instead of מיכיה, Kethib, Keri gives the briefer form usual in that prophet, מיכה (Micah i. 1); Kethib as in 2 Kings xxii. 12; Neh. xii. 35. נבא, partic. not 3 perf., cf. xxxii. 3. Ver. 19. חִלָּה פני ה׳, properly, to smooth, stroke the face of the Lord; hence to appease, as in Ex. xxxii. 11 and often; and *we*, on the other hand, are about to commit a great evil *against our own souls* (cf. xvii. 21), *i.e.* to incur a deadly sin. The sentence is easily recognised as interrogative. Ver. 20. *Uriah, son of Shemaiah*, not mentioned elsewhere, of *Kirjath-Jearim*, the well-known Judæan town, 1 Sam. vii. 1; according to Robinson, the present Abu Gosh, formerly Karieth el Enab, three hours north-west of Jerusalem. *Concerning this city and this land*, is said in allusion to what precedes (ver. 12), while what is here said is scarcely meant as a continuation of the elders' words. Ver. 21. The mighty men, leaders in war, as in 2 Kings xxiv. 16, men of war. Ver. 22. Jehoiakim was

kim sent men to Egypt, Elnathan, the son of Achbor, and people with him to Egypt. 23. And they brought Uriah away from Egypt, and brought him to King Jehoiakim; and he slew him with the sword, and cast his corpse into the graves of the common people. 24. But the hand of Ahikam, the son of Shaphan, was with Jeremiah, that he delivered him not into the hand of the people to kill him.

on good terms with the Egyptian court. *Elnathan, son of Achbor,* mentioned also in xxxvi. 12, 25 among the princes more favourably disposed to Jeremiah. His father is perhaps the Achbor named 2 Kings xxii. 12 among the officers of Josiah; he himself perhaps was the father of Jehoiachin's mother, 2 Kings xxiv. 8. Ver. 23. *He slew him, and cast,* i.e. had him slain, and his body cast into the *graves of the common people,* as in 2 Kings xxiii. 6, who had no special tombs. Ver. 24. *Ahikam, son of Shaphan,* was the father of the governor Gedaliah, xxxix. 14, xl. 5; 2 Kings xxv. 2. Cf. also 2 Kings xxii. 12, and on xxxvi. 10.

Exposition.

Contents of ch. xxvi. Judicial Prosecution of Jeremiah on account of the Temple-Discourse delivered under Jehoiakim: *a.* Recapitulation of that discourse, vv. 1–6. *b.* Judicial Action thereupon, vv. 7–19. *c.* Appendix: Death of the Prophet Uriah, vv. 20–24.

There follows here a historical supplement to the temple-discourse of chs. vii.–ix., which had a judicial epilogue similar to the one in chs. xix., xx. First that discourse itself, and especially its most caustic sayings are recalled, vv. 2–6; and then the attack on the person of the prophet following upon it in the temple-court is narrated, ver. 7 ff. That temple and city should become like the ruined site of Shiloh, was a statement touching too nearly leaders of the people (vii. 4–8), who boasted of the impregnability of the place, for them to accept such a public testimony calmly. Jeremiah thus made deadly enemies of the priests, whose interests were so closely interwoven with the outward temple-service, and of the prophets who

were in alliance with them (cf. v. 31; in xx. 6 there is a priest and prophet in one person)—of course the members of both orders who were most alienated from God, but whose numbers and influence were not inconsiderable. They demand his death, and insist on it before the tribunal (ver. 11), after the princes have come forward in consequence of the popular excitement; they evidently had the power of life and death, whereas the priestly overseer of the temple (xx. 2) could only inflict disciplinary punishment. The demand for the extreme penalty was backed up, without doubt, by the statement that prophesying against city and temple was gross blasphemy, as in the trial of Stephen, Acts vi. 13 f. Jeremiah, on the other hand, appeals to his divine mission (ver. 12), and points out how irrational it is to punish the boldness of a prophet who simply speaks at the behest of the Most High. His words indeed, on the lips of some one else, would betray an impious, nay, blasphemous disposition, and demand the interference of authority; but he stands as a genuine prophet, who cannot speak otherwise than as God commanded him. He is ready, indeed, to seal his testimony with his blood; but would fain not see his people stained also with such guilt. This simple, incontestable reply seems to have made a profound impression. His embittered enemies among the priests and prophets were not, of course, pacified by his words; but those in judicial power who were not led away by passion thought his defence conclusive. The princes here appear more favourable to him than in xxxvii. ff. But the people are drawn hither and thither (cf. vv. 8, 16, 24). On the first excitement they sided with the priests against Jeremiah; on calmer reflection, and after hearing his defence, they took part with the princes for him against the priests. This was greatly helped by the action of some of the more considerable "elders," who referred to former precedents. The memory of Micah of Moresheth was the more easily revived by this discourse of Jeremiah (chs. vii.–ix.), as the discourse in several respects recalled the

predictions of that prophet. Did then Hezekiah dream of killing Micah, who uttered so much evil against Jerusalem and the holy place? On the contrary, he made his peace with an angry God, and so turned aside the punishment. This is the only wise course when God's word threatens. Thus Jeremiah escaped the plot.

The appendix, ver. 20 ff., is meant to show how serious the danger was, and perhaps to contrast with Jeremiah's faith and courage the timidity of Uriah, who fled to Egypt and yet did not escape his enemies, but found a sad end. In him the threat of i. 17 was fulfilled. Jeremiah, on the other hand, remained unhurt, even after that occurrence, by the rage of his opponents and of the people instigated by them, especially through the advocacy and protection of Ahikam, the worthy father of Gedaliah.

SECTION XX.

JEREMIAH AND THE FALSE PROPHETS, CHS. XXVII.–XXIX.

I. THE YOKE OF BABYLON, CH. XXVII.

XXVII. 1. In the beginning of the reign of (Jehoiakim) Zedekiah,* the son of Josiah, king of Judah, this word came to

CHAPTER XXVII.

Ver. 1. Almost literally as in xxvi. 1. Perhaps by a transcriber's error Jehoiakim has crept in here from that passage instead of Zedekiah, which is required by ver. 3 ff. On the writing of the name Josiah, see on ii. 25. The somewhat artificial supposition of Movers, Hitzig, Nägelsbach, that the heading to the present chapter, wanting in LXX, is to be sought in xlix. 34 (striking out אל־עילם !), which verse the LXX make an addendum to the oracle respecting Elam (which again is explained by the fact that the oracles respecting foreigners with Elam at the close preceded the present chapter, so that the heading of ch. xxvii. was joined to what went before), is no better an explanation than the simple supposition of a confusion with the similar beginning of xxvi. 1. Especially it gives no relief as to the main difficulty, which is, that here the beginning of the reign is spoken of, whereas according to xxviii. 1 the fourth year of Zedekiah is meant. Perhaps there a general date (after the manner of xxvi. 1 and others) and a more specific one clashed with each other. There can be no doubt that ch. xxvii. really belongs to the fourth year. The king installed by Nebuchadnezzar could not easily think of revolting against the latter at the very beginning of his reign. In the fourth year itself Zedekiah journeyed to Babylon (li. 59), perhaps in order to contradict the rumour of his rebellious plan.—That chs. xxvii.–xxix. were composed somewhat later than the occurrence of the events themselves, is self-evident. On the other hand, we must not infer from certain forms of the proper names that the section was revised by a much later (post-exilian) hand (Movers, de Wette, Hitzig). In favour of this view, reference

Jeremiah from Yahveh, saying: 2. Thus said Yahveh to me: Make thee bands and yokes, and put them on thy neck. 3. And send them to the king of Edom, and the king of Moab, and the king of the sons of Ammon, and the king of Tyre, and the king of Sidon, by the hand of the messengers who are come to Zedekiah, king of Judah. 4. And give them a charge to their masters, saying: Thus says Yahveh of hosts, the God of Israel: Thus shall you say to your masters: 5. I have made the earth, the men and the cattle that are on the earth, by my great strength and my outstretched arm, and give them to whom it seems fit to me. 6. And now I have given all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant, and I have delivered to him even the wild beasts of the field to serve him. 7. And all nations shall serve him, and his son, and his grandson until the time of his land also has come, and many nations with great kings

is made to the brief form ירמיה only appearing in these three chapters (xxvii. 1 and several times), צדקיה (xxvii. 12 and several times), יכוניה (xxvii. 20, etc.), which interchange with the longer forms, without our assigning them to different sources. In the same way the form Nebuchadnezzar prevails here; Nebuchadrezzar in xxix. 21 only, as usual elsewhere in this book (except xxxiv. 1, xxxix. 5). These variations are to be put down to the account of the copyists rather than of the authors (Graf). Ver. 2. *Bands* and *yokes* or carrying-poles. Connected with the wooden yoke are cords, fastening it to the body. The sing. מוטה, xxviii. 10, interchanges with the plural, xxviii. 13, even where one yoke is spoken of; מוטות are properly the *vectes jugi* (Lev. xxvi. 13) going round the neck of the ox; here the entire framework of the yoke. Cf. Riehm, *Hdbk. Alt.* p. 20. Ver. 3. The wording demands that Jeremiah really delivered such yokes, like the one he himself wore, to the ambassadors, an action quite in keeping with Oriental fondness for concrete symbols. Ver. 5. Properly, to whom it is right in my eyes (to give); cf. with the phrase, xviii. 4. Ver. 6. Nebuchadnezzar, see on xxi. 2, xxvii. 1. Even the free beasts of the field are to be subject to him, a sign of the absolute giving up of the land into his power; cf. xxviii. 14. Ver. 7 wanting in LXX. But it is not to be attacked because it does not exactly agree with the history. For Nebuchadnezzar was only followed by his son Evil-Merodach, who was slain by his brother-in-law. The statement is only meant to

shall serve themselves of him. 8. And it shall come to pass, the nation and the kingdom which will not serve him, Nebuchadnezzar, king of Babylon, and that which will not submit its neck to the yoke of the king of Babylon, I will visit that nation with the sword, and famine, and pestilence, is Yahveh's oracle, until I utterly extirpate them by his hand. 9. But as for you, hearken not to your prophets, and your diviners, and your dreams, and your interpreters of signs, and your sorcerers, who speak to you, saying: "You shall not serve the king of Babylon." 10. For they prophesy deceit to you in order to remove you far from your land, and that I may drive you away, and you perish. 11. But the nation which puts its neck into the yoke of the king of Babylon and serves him, that will I leave peacefully in its land, is Yahveh's oracle, to till it and dwell therein.

12. And I spoke according to all these words to Zedekiah, king of Judah, and said: Put your necks into the yoke of the king of Babylon and serve him and his people, and live. 13. Wherefore will you die, thou and thy people, by the sword, by famine and by pestilence, according to what Yahveh said in regard to the nation which serves not the king of Babylon? 14. And hearken not to the words of the prophets, who speak to you, saying: "You shall not serve the king of Babylon," for they prophesy deceit to you. 15. For I sent them not, is Yahveh's oracle, and they prophesy falsely in my name, that I may drive you away and you perish, you

indicate about the same duration of the Babylonian supremacy as in xxv. 11. גם הוא, to emphasize the suffix in ארצו. With the end of the verse, cf. ix. 15. Ver. 8. תמם, here transitively; cf. ix. 15. Ver. 9 mentions the various means used by these nations to obtain professedly divine revelations. Cf. Orelli, *O. T. Prophecy*, p. 15. Prophets, *i.e.* those speaking from a kind of inspiration, come first; then קסמים passes to technical divination; dreams, as is well known, were much resorted to by the heathen. The עננים, cloud-interpreters or weather-makers, and בשפים (elsewhere מְכַשְּׁפִים), whisperers, charmers, belong again to technical divination. Ver. 10. In order to remove you. This is the end they strive after, without meaning it. Ver. 12. The language goes on in the plural, because it concerns not merely the king's person, but the whole govern-

and the prophets who prophesy to you. 16. And to the priests and this whole nation I said: Thus says Yahveh: Hearken not to the words of your prophets, who prophesy to you, saying: "Behold, the vessels of the house of Yahveh shall now quickly be brought from Babylon;" for they prophesy deceit to you. 17. Hearken not to them, serve the king of Babylon, and live. Wherefore should this city be made a wilderness? 18. And if they are prophets, and if the word of Yahveh is in them, let them now entreat Yahveh of hosts, that the vessels which are still left in the house of Yahveh and in the house of the king of Judah and in Jerusalem, come not to Babylon. 19. For thus has Yahveh of hosts said in regard to the pillars, and the sea, and the stands, and the other vessels which are left in this city, 20, which Nebuchadnezzar, king of Babylon, did not take when he carried away Jeconiah, the son of Jehoiakim, from Jerusalem to Babylon, along with all the chief men of Judah and Jerusalem. 21. For thus has Yahveh of hosts, the God of Israel, said respecting the vessels which are left in the house of Yahveh and in the house of the king of Judah and Jerusalem: 22. They shall be brought to Babylon and remain

ment, and indirectly also the people. וחיו, imper., as in xxv. 5. Ver. 16. Of *your* prophets, who, instead of being the Lord's prophets, say what pleases you. The *golden* vessels had been carried off on the deporting of Jehoiachin, according to ver. 20 and 2 Kings xxiv. 13. מבבלה, properly, "from toward Babylon," whither they were carried, Ges. § 90. 2*c*; Eng. § 88. The Hoph. of שוּב corresponds as passive to the Hiph. frequently used with object of those taken captive, ver. 22; cf. xxviii. 3. "Now speedily" (wanting in LXX), according to xxviii. 3 in two years. Ver. 18. Read לבלתי יָבֹאוּ, the imperf. being required, Ges. § 72. a. 1. Ver. 19. The *pillars*, 1 Kings vii. 15 ff.; the *sea*, 1 Kings vii. 23 ff.; the *stand*, 1 Kings vii. 27. These *brasen* "vessels" were broken up on the later conquest by the Babylonians and carried in part to Babylon, 2 Kings xxv. 13. Vv. 19–22 are greatly abbreviated in LXX on account of their diffuseness (Graf). Ver. 20. בגלותו instead of בהגלותו, as in xxxvii. 12, xxxix. 7, and often. חֹרִים, the noble, eminent by birth and wealth, 1 Kings xxi. 8, 11; Isa. xxxiv. 12. Ver. 22. אותם, referring to the vessels. Their return is, of course, included in that of the captives, cf. xxix. 10.

there until the day when I inquire after them, and bring them up and restore them to this place.

EXPOSITION.

Contents of ch. xxvii. Submit to the Babylonian yoke! *a.* Delivery of Yokes to the foreign Ambassadors, vv. 2–11. *b.* Warning to Zedekiah, vv. 12–15. *c.* to the Priesthood, vv. 16–22.

Chs. xxvii.–xxix. contains proofs how Jeremiah, after Jehoiachin was carried away, continued, in energetic opposition to false prophets, to exhort government and people to quietly accept the Babylonian yoke, which, as he knew, would not so soon be removed from Judah and the neighbouring peoples. He had special occasion for doing this, according to xxvii. 1 ff. (cf. xxviii. 1), in the fourth year of Zedekiah, when ambassadors from Edom, Moab, Ammon, Tyre and Sidon came to Jerusalem, plainly in order to form a common defensive alliance against Babylon. Many then expected a speedy deliverance; the prophets foretold it with all explicitness, and encouraged to revolt; the government lent a willing ear to such counsels; the priests already saw in spirit their sacred vessels returning from Babylon; the Judæan people at Babylon and Jerusalem gave themselves up to similar hopes. Against these treacherous fancies the prophet was to raise loud protest, not from political prudence, but because it was God's will that the yoke of the foreign king imposed by him should meanwhile be borne with humility. Thus in that year Jeremiah himself appeared before all the people with a yoke round his neck, preaching by this means impressively enough what the Lord's will was. Moreover, at God's bidding he delivered such yokes to the foreign ambassadors, who were to carry this symbolical teaching to their rulers, along with the more explicit declaration that the God who created the earth (Yahveh adored in Israel and Judah), and therefore disposed of it at pleasure, had subjected their lands to the king of

Babylon for the next two generations (which agrees with the seventy years, xxv. 11 f.). After this period has run out, the days of bondage for Babylon also will come. Whoever, meantime, presumptuously evades the divine appointment will suffer under God's threefold scourge (ver. 8). These nations are to beware of the specious delusions of their diviners and sorcerers, their promises being hollow, fatal shams (ver. 9 f.). Quite in the same spirit is the advice given to King Zedekiah and his people, ver. 12 ff. For the welfare of the land they are to submit willingly and patiently to the yoke of Babylon, and to beware of being misled by the prophets, who promised a speedy end of Babylon's supremacy, while really by this very means driving the people into exile. Along with the government the priestly party is especially warned; it showed itself specially susceptible to those soothing promises, and fancied itself already in possession of its lost temple-treasures. Did those seers really know God's counsel, Jeremiah says, instead of nursing such vain hopes, they would earnestly beseech God not to cause the brasen adornments of God's house to follow to Babylon the golden ones already lost; for it is God's purpose to give over everything to Babylon until the day of deliverance.

II. JEREMIAH AND HANANIAH, CH. XXVIII.

XXVIII. 1. And it came to pass that year, in the first part of the reign of Zedekiah, king of Judah, in the fourth year in the fifth month, Hananiah, the son of Azzur, the prophet who was of Gibeon, spoke to me before the eyes of the priests and

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Ver. 1. Respecting the double, somewhat awkward indication of time, see on xxvii. 1. "In the beginning of the reign of Zedekiah" seems to have been added by a not very careful corrector. The following occurrences belong to the same year, nay, the same days, as ch. xxvii., when Jeremiah appeared with the yoke round his neck. בִּשְׁנַת, construct, Kethib (for which

of the whole people, saying: 2. "Thus has Yahveh, the God of Israel, spoken: I have broken in pieces the yoke of the king of Babylon. 3. Within two years I bring again to this place all the vessels of the house of Yahveh, which Nebuchadnezzar, king of Babylon, took away from this place and brought to Babylon. 4. And I bring again to this place Jeconiah, the son of Jehoiakim, king of Judah, and the whole body of captives of Judah who are come to Babylon, is Yahveh's oracle; for I break the yoke of the king of Babylon." 5. Then said Jeremiah the prophet to Hananiah the prophet, before the eyes of the priests and of all the people, of those who were standing in the house of Yahveh; 6. and Jeremiah the prophet said: Amen, Yahveh do so; Yahveh bring to pass thy words, which thou hast prophesied, to bring again the vessels of the house of Yahveh and the whole body of captives from Babylon to this place. 7. Only hear now this message, which I speak in thy ears and in the ears of the whole people: 8. The prophets, who were before me and before thee from of old, they have prophesied against extensive lands and respecting great kingdoms, for war, and for evil, and for

Keri needlessly has absolute, cf. Ewald, *Gram.* § 287*a*), as in xxxii. 1, xlvi. 2, li. 59. The fifth month is mentioned in allusion to ver. 17. *Hananiah* of Gibeon, native of a priest-town (Josh. xxi. 17), was perhaps himself a priest, like Pashhur (xx. 1, 6) and Jeremiah himself (i. 1). Ver. 2. The example of Hananiah is instructive as to the way in which the false imitated the true prophets even in form and style. God says: I have said; so that to God it was already an accomplished fact (perf. proph.), which will certainly soon appear in outward reality. Ver. 3. בעוד, properly, in yet two years, days (= period), *i.e.* in the period of yet two years. The *temple-vessels*, whose absence was painfully felt at this time especially by the priests, stand first here also. Cf. on xxvii. 16 ff. Nebuchadnezzar, see on xxi. 2, xxvii. 1. Ver. 4. Jeconiah = Jehoiachin, see on xxvii. 1; and cf. xxii. 24 ff., where Jeremiah (ver. 26 f) declares, on the contrary, that Jeconiah will die in exile. Ver. 6. *Amen*, see on xi. 5. This solemn assent not merely expresses Jeremiah's pious wish that it may happen, but also holds the other speaker to his words in the form of the assent. Ver. 8. The well-known prophets of former days had the courage to prophesy war, etc., against mighty kingdoms, *i.e.* to

pestilence. 9. The prophet who prophesies for peace—by the fulfilment of the message of this prophet is the prophet known whom Yahveh has truly sent. 10. Then the prophet Hananiah took the yoke from the neck of the prophet Jeremiah and broke it to pieces. 11. And Hananiah spoke before the eyes of the whole people as follows: "Thus has Yahveh said: Just so I will break in pieces the yoke of Nebuchadnezzar, king of Babylon, within two years from the neck of all nations." Then the prophet Jeremiah went his way. 12. Then came Yahveh's word to Jeremiah, after the prophet Hananiah had broken the yoke from the neck of the prophet Jeremiah, saying: 13. Go and speak to Hananiah as follows: Thus says Yahveh: Thou hast broken in pieces *wooden* yokes, and instead of them hast prepared *iron* yokes. 14. For thus says Yahveh of hosts, the God of Israel: I have laid an iron yoke on the neck of all these nations, to be subject to Nebuchadnezzar, king of Babylon, and they shall serve him; and I have given him even the wild beasts of the field. 15. Then said Jeremiah the prophet to Hananiah the prophet: Hear now, Hananiah, Yahveh has not sent thee, and thou makest this people to trust in deceit. 16. Therefore thus says Yahveh: Behold, I chase thee from the face of the earth; this year thou shalt die; for thou hast preached

announce to them divine decrees of evil import, which was no pleasant office, but only to be undertaken at the divine command. Instead of לרעה, many MSS. have לרעב, answering to the usual formula, but to which למלחמה does not belong. Ver. 9. The prophet, singular, because evidently such an one forms an exception in the choir of acknowledged prophets. Ver. 10. המוטה, see on xxvii. 2. Ver. 14. *These* nations, see on xxv. 9. The wild beasts, see on xxvii. 6. Ver. 16. משלחך is a retort to שלחך, ver. 15. Because he unjustly attributes to himself a divine mission, the Lord will roughly dismiss him from the face of the earth. Because he uttered disobedience to Yahveh, *i.e.*, as in xxix. 32, preached apostasy, the Lord Himself executes on such a prophet the punishment threatened in Deut. xiii. 1 ff. Tempting to disobedience against God's will is here described as apostasy. Cf. also Deut. xviii. 20 ff. Similar oracles against individuals are found also elsewhere, xx. 6, xxix. 21, 32. The example to be given in this Hananiah, whose conduct was full of danger for king and people, was an especially striking one in

rebellion against Yahveh. 17. And Hananiah the prophet died the same year, in the seventh month.

view of the shortness of the time and the rapidity of the fulfilment. The case no doubt tells the more strongly against the rationalistic conceptions of prophecy, but is not to be disparaged in favour of the latter.

EXPOSITION.

Contents of ch. xxviii. Unmasking of the false prophet Hananiah: *a.* Hananiah's Oracle and Symbolic Act, vv. 1–11. *b.* Answer thereto, and Sentence of Death, vv. 12–17.

The chapter stands in intimate relation to what goes before. In the very days of the fourth year of Zedekiah, when Jeremiah went about with a yoke round his neck exhorting to submission to Babylon and warning against false prophets, one of the boldest of these fanatics appeared in the temple, Hananiah of Gibeon, declaring that God had broken the yoke of the king of Babylon, and in a short time would bring in deliverance. In two years (not seventy) the stolen temple-treasures should be there again, and King Jehoiachin (contrary to Jeremiah's express assertion) should return with all the captives! Jeremiah confronted this prophet of peace publicly, at first declaring his assent to his words (ver. 6), but adding the explanation that the fulfilment of these words would decide on the genuineness of his mission. He reminds him, ver. 7 ff., that the genuine prophets were from of old as a rule prophets of evil to their countrymen, the courage and self-suppression shown in the delivery of so unwelcome a message giving security for its truth. But now when a prophet announces good, and what will be heard with pleasure, it is doubly necessary to apply the canon laid down in Deut. xviii. 21 f.: only the fulfilment of his message will attest the divinity of his mission. Hananiah, however, pays no heed to warning; on the contrary, he is daring enough, by way of confirming his prediction, to break the yoke Jeremiah carries; whereupon

the latter at first quietly goes his way, but soon returns with an oracle received from the Lord. The only effect of that prophet breaking of his own will the wooden yoke will be, that by God's design an iron one will take its place. The corresponding fact in history will be, that the nations who shall rebel against the supremacy of Babylon will have to endure the rule of that empire in a more oppressive form. In addition, Jeremiah passes on the deceiver sentence of death, which he merits by law, and which the Lord Himself will execute on him within a very brief space. Ver. 17 says that this actually happened in a few weeks. It is a natural supposition that Jeremiah's prophetic influence was not a little enhanced by such public fulfilment of his oracle as the further history shows. Despite the deep impression made by such occurrences, and the regard for the representative of God's genuine word which followed in consequence, no true obedience to that word appeared.

III. TWO LETTERS TO BABYLON, CH. XXIX.

XXIX. 1. And this is the wording of the letter which Jeremiah the prophet sent from Jerusalem to the remaining elders of the captivity, and to the priests, and the prophets, and the whole people, whom Nebuchadnezzar had led captive from Jerusalem to Babylon, 2. (after the departure of king Jeconiah, and the queen-mother, and the courtiers, the princes of Judah and Jerusalem, and the smiths and the locksmiths from

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Ver. 1. ירמיה, briefer form, see on xxvii. 1. *Those remaining,* alludes to the fact that some of these elders had died, either on the journey, or during the early part of the sojourn in Babylon. Nebuchadnezzar, see on xxi. 2, xxvii. 1. Ver. 2. Cf. xxiv. 1; see 2 Kings xxiv. 12, 14 ff. The account of those addressed in ver. 1 is followed by a statement of the time, ver. 2. צאת, cf. יצא, ver. 16, here compulsory departure. הגבירה, see on xiii. 18. סריסים, eunuchs, here courtiers generally; hence explained by princes of Judah; whereas in 2 Kings xxiv. 12 the princes are

Jerusalem,) 3. by the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah, king of Judah, sent to Nebuchadnezzar, king of Babylon, to Babylon,) saying: 4. Thus has Yahveh of hosts, the God of Israel, said to the whole captivity, which I carried away from Jerusalem to Babylon: 5. Build ye houses and settle down; and plant gardens and eat their fruit. 6. Take wives and beget sons and daughters, and take wives for your sons and daughters, and give your daughters to husbands, that they may bear sons and daughters, and multiply there and diminish not. 7. And seek the weal of the city whither I led you captive, and make intercession for it to Yahveh; for, when it goes well with it, it will go well with you. 8. For thus says Yahveh of hosts, the God of Israel: Do not be misled by your prophets, who are in your midst, and your soothsayers; and hearken not to your dreams, which you make yourselves dream; 9. for they prophesy to you in my name deceitfully; I have not sent them, is Yahveh's oracle. 10. For thus says Yahveh: Only when seventy years are fulfilled for Babylon, I will visit you and accomplish in you my word, that good (word), to restore you to this place. 11. For I know my thoughts

distinguished from the *sarisim, i.e.* subordinate officials, unless the word there embraces court-people generally, as noblemen in distinction from priests, which is more probable. Ver. 3. *Shaphan,* see on xxvi. 24. Whether the same person is meant as there, is uncertain. The ambassadors, also, who bring the latter, are not mentioned elsewhere. The object of their mission in general was to present the homage of the king. We know no further particulars. The ambassadors bringing the letter shows that its contents were in accord with the court-policy of the moment. Ver. 7. The city is not necessarily Babylon, but the place where they happen to dwell, and will dwell for some generations. Ver. 8. The prophets, who promise a speedy revolution in the style of the Jerusalem prophets, are in their midst, a part of the body of exiles. On the other hand, the קסמים are heathen soothsayers, who seek to encourage them. The Hiphil of חלם, to cause oneself to dream (with weakened vowel, Ges. § 53. 3. a. 5; Eng. § 52), essentially = Kal, here only. Ver. 9 refers to the prophets first named in ver. 8. Ver. 10. As to the period of seventy years formerly announced and already passing away, see on and after xxv. 11.

which I cherish respecting you, is Yahveh's oracle, thoughts of peace and not of evil, to give you a future and hope. 12. And you shall call on me, and go and pray to me, and I will hear you. 13. And you shall seek and find me, when you shall ask after me with all your heart. 14. And I will be found of you, is Yahveh's oracle. And I will turn your captivity, and gather you together out of all nations and from all the places whither I have driven you, is Yahveh's oracle, and cause you to return to this place from which I led you captive.

15. If you say: Yahveh has raised us up prophets in Babylon, 16. yea, thus has Yahveh spoken concerning the king, who sits on David's throne, and the whole people, that dwells in this city, your brethren, who did not go with you into exile. 17. Thus has Yahveh of hosts said: Behold, I send upon them the sword, and famine, and pestilence, and make them like abominable figs, which cannot be eaten for badness. 18. And I pursue them with the sword and famine and pestilence, and make them a horror to all kingdoms of the earth, a curse, and an astonishment, and a hissing, and a

Ver. 11. A *future* which is more precisely defined by ותקוה = an auspicious future; cf. xxxi. 17; Prov. xxiii. 18, xxiv. 14, 20. Ver. 12. והתפלל, with the introductory הלך, seems, in distinction from קרא, to apply to solemn, set worship. Ver. 13. Cf. xxiv. 7. Ver. 14. שוב שבות, cf. Deut. xxx. 3 and Jer. xxiii. 3. The LXX make ver. 21 follow directly on ver. 15, omitting vv. 16–20, which does not justify the critical rejection of these verses because it is plainly a designed simplifying. On the contrary, an account of what will befall those left in Jerusalem, completely dashing the premature hopes nourished by the pretended prophets, forms a necessary part of the letter. Ver. 15. If you say, Yahveh has raised us up prophets in Babylon, בבלה (usually accus. of direction, Ges. § 90. 2*b*; Eng. § 88) implies that the God dwelling in Jerusalem has now sent His messengers to the heathen city,—and build your confidence on this fact, not recognising what was said in ver. 9,—*verily, thus* has Yahveh said. Ver. 16. This כי is asseverating: verily thus. Ver. 17. שִׁעָר, from שער, to shudder, abominable, here only. Jeremiah borrows the figure from the vision of ch. xxiv., though the Babylonian readers did not need to know that chapter in order to understand the reference. Ver. 18. Almost

disgrace among all nations whither I drive them, 19. because they hearkened not to my words, is Yahveh's oracle, with which I sent my servants the prophets to them, early and diligently, but you hearkened not, is Yahveh's oracle. 20. But as for you, hear ye the word of Yahveh, all ye exiled ones, whom I sent away from Jerusalem to Babylon. 21. Thus says Yahveh of hosts, the God of Israel, concerning Ahab the son of Kolaiah and Zedekiah the son of Maaseiah, who prophesy to you deceit in my name: Behold, I deliver them up into the hand of Nebuchadnezzar, and he shall slay them before your eyes. 22. And men shall take a curse from them for the whole captivity of Judah, which is at Babylon, so that it shall be said: "Yahveh make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire;" 23. because they committed villainy in Israel, practising adultery with their neighbours' wives, and preaching falsely in my name that which I commanded them not. But I am he that knows and testifies, is Yahveh's oracle.

like xxiv. 9. הדחתים, perf. fut., I shall have driven them. זועה, see on xv. 4. שרקה, see on xviii. 16. Ver. 19. שמעתם, instead of third person, because the writer of the letter falls into the phraseology usual with him (vii. 13, xxv. 3 f., etc.), after which he addresses himself more definitely to the persons concerned (ver. 20). Ver. 20. Those whom I sent away. God everywhere appears (cf. vv. 4, 7, 14) as the author of the exile. Ver. 21. Concerning the two prophets here named, of the class described ver. 8 f., nothing is known in detail. *Nebuchadnezzar*, see on xxi. 2, xxvii. 1. Ver. 22. As rejected Judah in general becomes a form of curse to the heathen (xxiv. 9, xxix. 18), so in particular these ringleaders do to the exiles themselves, who (cf. the form of blessing, Gen. xlviii. 20) will wish their worst enemies the lot of these men in their mode of death. In באחב the second א is omitted, so that kametz comes under ח, and hence seghol under א. On burning alive as a mode of execution, see Dan. iii. 6. Since הכה stands in the preceding verse, the expression is perhaps not to be pressed, but means the most cruel form of death generally. Ver. 23. נבלה, especially frequent in reference to the sin of unchastity (Gen. xxxiv. 7; Deut. xxii. 21, etc.), which was also here combined with emancipation from God's rule, as the Omniscient One well knew (xxiii. 24). וינאפו, with virtually doubled א,

24. And to Shemaiah the Nehelamite thou shalt speak as follows: 25. Thus speaks Yahveh of hosts, the God of Israel, saying: Because thou hast sent a letter in thy name to the whole people which is at Jerusalem, and to Zephaniah, the son of Maaseiah the priest, and to all the priests, saying: 26. Yahveh appointed thee priest instead of the priest Jehoiada, that there might be an overseer in the house of Yahveh for every man who is insane and prophesies, and that thou mightest put him in the stocks and in the block. 27. And now, wherefore hast thou not checked Jeremiah of Anathoth, who prophesies to you? 28. Yea, he has even sent to us to Babylon the words: "It is for a long time; build ye houses and settle down, and plant gardens and eat their fruit." 29. Then the priest Zephaniah read this letter in the hearing of the prophet Jeremiah. 30. Then the word of Yahveh came to Jeremiah, saying: 31. Announce to the whole captivity the words: Thus has Yahveh spoken con-

Ges. § 64. 3. § 63. היודע, transposing י, see on ii. 25. Ver. 24. The Nehelamite, from a place or family of this name. Ver. 25. In opposition to Jeremiah's letter written in God's name, Shemaiah permitted himself to write a letter of rebuke in his own name. ספרים refers probably to one letter (as in 2 Kings xix. 14, xx. 12), whose proper recipient was the Zephaniah addressed in ver. 26, but in which the writer also addressed himself to people and priesthood. On *Zephaniah*, see on xxi. 1. Ver. 26. He now held the office of chief overseer in the temple, which Pashhur still holds in xx. 1. But the letter refers to Jehoiada, the energetic high priest, who, according to 2 Kings xi. 18, instituted an overseership in the temple, after reducing things to order there, and who was thus in a sense the first overseer in God's house, and served as an example of intrepid activity to later generations. Especially, Shemaiah thinks, should such overseers restrain the foolish men, such as Jeremiah is said to be, who pretend to be prophets. משגע, madman, a nickname which genuine prophets had to submit to in other instances, 2 Kings ix. 11; Hos. ix. 7. In addition to stocks (xx. 2), here is a kind of neck-iron, צינק (cf. Arabic *zínak*, neck-chain). Conversely the older Rabbins in Kimchi מהפכת= מסגר לצואר, כלי מסגר לידים=צינק. Plainly the two things together form a complete apparatus for keeping prisoners in durance. Ver. 28. כי על כן, as always in the sense: for this reason. Ver.

cerning Shemaiah the Nehelamite: Because Shemaiah has prophesied to you, whereas I had not sent him, and inspired you with deceitful confidence, 32. therefore thus says Yahveh: Behold, I visit Shemaiah the Nehelamite, and his seed; he shall have no man to dwell amidst this people, and shall not see the good which I do to my people, is Yahveh's oracle; for he has preached rebellion against Yahveh.

32. He shall have no man dwelling, *i.e.* no posterity belonging to him in the nation, and also shall not himself see a change for the better, because he spoke rebellion (see on xxviii. 16), *i.e.* counselled disobedience against God.

Exposition.

Contents of ch. xxix. Two letters to Babylon. First letter, vv. 1–23. *a.* Exhortation to the exiles to settle quickly in the place of banishment until the hour of deliverance, vv. 1–14. *b.* Fate of those left in Jerusalem, vv. 15–19. *c.* Rebuke of two false prophets, vv. 20–23. Second letter: Oracle respecting Shemaiah, vv. 24–32.

First of all, the chapter speaks of a letter to Babylon, closely akin in matter to chs. xxvii., xxviii., exhorting in like manner to calm submission to the foreign rule, and warning against prophets who excited hopes of speedy deliverance. Only this time the exhortation is directed to the body of exiles in Babylon, who were also inflamed by such lying prophet-voices; and specific condemnation is pronounced on two false prophets dwelling there. According to vv. 1 f. and 5 f., this letter was composed not long after the removal of Jehoiachin and his companions in suffering, when those carried away had not yet given up hope of a speedy return. It is perhaps to be placed in the first or second year of Zedekiah's reign; in the fourth year, to which chs. xxvii., xxviii. belong, this king himself was in Babylon; on the other hand, in a year previous to that one he probably sent thither the embassy mentioned in ver. 3, which gave opportunity for forwarding Jeremiah's

letter. Thus the letter, which is perhaps given us literally in the form in which it went to Babylon, was probably written not long before the vision related in ch. xxiv. and referred to in xxix. 17. This letter extends up to ver. 23.

From the close of the chapter it is clear that an important member of the body of exiles was so enraged by Jeremiah's letter, that he sent a letter to Jerusalem (perhaps by the same ambassadors), exhorting the temple-overseer to do his duty against this fanatic, who pollutes the temple. To this the appended oracle (vv. 24–32) refers, which was likewise to be sent in writing to those dwelling in Babylon (ver. 31), so that the chapter shows how the prophet continued to exert influence on that colony as on the home-land.

Vv. 4–7 exhorts the exiles, who were looking for a speedy change in things and a return to the fatherland, to renounce such hopes for ever and to prepare in God's name and under His blessing for a longer stay in the place of exile; instead of imagining that the misfortunes coming on Babylon would be their salvation, they are to pray for this country, since their weal and woe will be bound up with it for generations to come. The prophets who tell them a different story lie, ver. 8 f. Yet, as vv. 10–14 comfortingly remind us, God has by no means forgotten them, but holds to His redeeming plan (which according to ch. xxiv. is to be realized in this very colony at Babylon), and will carry it out when the seventy years' period of that empire is fulfilled. But if they appeal to the prophets who have arisen in the strange land (ver. 15), who set before them the prospect of a speedy return, let them know that, on the contrary, judgment awaits even the remnant of the people left at Jerusalem in return for their disobedience to the word of the Lord. Next, in ver. 20 ff., sentence is pronounced on two false prophets belonging to the Babylonian colony. God will not protect them as He does His genuine prophets, but, on the contrary, give them into the hand of His servant Nebuchadnezzar, who will put these agitators to death

in such a way that their name will excite horror, and their fate be imprecated on a man's worst enemies. They merit such punishment as reckless transgressors of God's laws, whose conduct is as vicious as their language is godless. Nothing is said of the fulfilment of this oracle; but, as in similar cases (see ver. 32), the fulfilment may be certainly inferred from the careful preservation of the prophecy.

Yet a third member of the body of captives is the object of a penal oracle, Shemaiah, who replied to the above letter of Jeremiah by a similar one to the temple-overseer, exhorting him to such violent measures as Pashhur had already attempted (ch. xx.). This Shemaiah did not claim to be a prophet, but wrote in his own name, plainly as an influential man, perhaps one of the elders referred to in ver. 1; but he presumed to rebuke the Spirit of God. What the Spirit of God said he would have suppressed by law and authority, whilst yielding implicit faith to the spirit of error—a not uncommon perverseness! The punishment assigned him for this, in keeping with the degree of guilt, is not so severe as in ver. 22; still it was a heavy one for every Israelite, whose chief anxiety was that his name and memory should not be rooted out from the people of God.

SECTION XXI.

JEREMIAH'S BOOK OF CONSOLATION, CHS. XXX.–XXXIII.

I. COMFORTING ORACLES, CHS. XXX., XXXI.

XXX. 1. The word which came to Jeremiah from Yahveh, saying: 2. Thus said Yahveh, the God of Israel: Write thee all the words, which I have spoken to thee, in a book. 3. For behold, days come, is Yahveh's oracle, that I will turn again the captivity of my people Israel and Judah, Yahveh said, and will make them return to the land which I gave to their fathers, and they shall occupy it.

4. And these are the words which Yahveh spoke concerning Israel and Judah. 5. Thus said Yahveh: We have heard a cry of dismay, terror, and a state of ruin. 6. Ask now and see, whether a man brings forth! Wherefore then do I see every man with (his) hands on his loins like a travailing woman, and (wherefore) have all faces turned to deathly

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Ver. 2. This direction, couched in general terms, refers, according to ver. 3, to sayings respecting the return from exile. The sayings meant are those of chs. xxx. and xxxi. as in ver. 4. On the other hand, in ch. xxxii. there is a new heading as in xxx. 1. Ver. 3. שוב שבות as in xxix. 14. That deliverance will come is both the reason and the substance of what is said and written. Both notions are included in כִּי. Ver. 5 f. applies not to the impending conquest of Jerusalem, but, according to ver. 7, to the day of Yahveh, when Babylon's yoke is broken; even to Jacob this will be a time of tribulation (ver. 7), but freedom or salvation will be born to it from the throes of judgment. Cf. Isa. xiii. 4 ff. The tumult of war arising will be fearful. Ver. 6. They will see all men behaving like terrified women when the hour of travail is approaching. *Corpse-like pallor*, properly, a greenish yellow hue, terror freez-

pallor? 7. Alas, for that day is great beyond comparison; and it is a time of tribulation for Jacob, but he shall be delivered from it. 8. And it shall come to pass on that day, is the oracle of Yahveh of hosts, that I will break his yoke from off thy neck, and I will burst thy bonds, and strangers shall no more make him their servant. 9. But they shall serve Yahveh their God, and David their king, whom I will raise up unto them. 10. But as for thee, be not afraid, my servant Jacob, is Yahveh's oracle, and despair not, O Israel; for behold I deliver thee from afar off, and thy seed from the land where they are captive, and Jacob shall return and rest, cheerful and undisturbed. 11. For I am with thee, is Yahveh's oracle, to save thee. For I will make an end of all the nations whither I have scattered thee; only I will not make an end of thee, but chastise thee in measure, and by no means leave thee unpunished.

12. For thus says Yahveh: Grievous is thy wound, grievous thy bruise. 13. No one maintains thy right; thou hast no medicine for thy wounds to heal them. 14. All thy lovers have forgotten thee; they ask not after thee. For I

ing the blood, cf. Joel ii. 6. Ver. 7. Cf. Joel ii. 11. In מאין the מן, as in ii. 15. Ver. 8. Yoke and bands, see xxvii. 2; *his* yoke refers to Jacob. Ver. 9. The rightful king of the days of deliverance is called *David*, as in Hos. iii. 5; not that the ancient king David would rise from the dead; הקים, so common in Jeremiah, nowhere has this sense, but means in this connection to raise to power, as in 2 Sam. vii. 12. On the contrary, this David is, of course, identical with the "righteous sprout," xxiii. 5, xxxiii. 15. Ver. 10. שאנן, quadriliteral verb. Ver. 11. עשה כלה (iv. 27, v. 10, 18), the second time with accusative.—למשפט, by the measure of right, fairness, cf. x. 24, —נקה, cf. Ex. xxxiv. 7; to declare the sinner altogether guiltless, without satisfaction being made to justice, would be against God's love of right; cf. xlvi. 27 f., a repetition of the passage. Hitzig regards it as an interpolation of Deutero-Isaiah. On the contrary, the latter adopts Jeremiah's style. Ver. 12. Evil obtains in regard to thy wound, *i.e.* it is ill therewith. Cf. x. 19, and see on iv. 6. Ver. 13. למזור, to be joined to the after-clause, against the accents. תעלה, see on viii. 22. רפאות, means of cure, as in xlvi. 11. Ver. 14. Thy *lovers*, neighbouring peoples who once paid thee court, not from quite unselfish motives, as it

have smitten thee with hostile stroke in cruel chastisement because of the multitude of thy guilt, for thy sins have become great. 15. Why criest thou on account of thy wound, thy smarting pain? Because of the multitude of thy guilt, for thy sins are great, I have done this to thee. 16. Therefore all they who devour thee shall be devoured, and all thy oppressors shall go into captivity together. And all thy plunderers shall be for plunder, and I give all them that have preyed on thee for a prey. 17. For I restore health to thee, and heal thee of thy wounds, is Yahveh's oracle; for they call thee "outcast one," "Zion, for whom no one asks."

18. Thus says Yahveh: Behold, I turn the captivity of the tents of Jacob, and I have compassion on his dwellings; and the city is built on its hill, and the palace stands in its right place. 19. And praise shall go forth from them, and the sound of them that keep jubilee, and I make them numerous so that they shall not be few, and bring them to honour so that they shall not be small. 20. And his sons shall be as before, and his congregation be established before me, and I will visit all them that annoy them. 21. And his prince shall spring from him, and his ruler go forth from his

now appears; cf. xxii. 20. עצמו depends here and in ver. 15 on the preceding causal על. Ver. 16. *Therefore*, namely, because it was the righteous God who allowed Israel's foes a long time to inflict on it terrible outrages because of its sins, these foes must suffer retribution. Cf. ii. 3.—שׁאֵם, Kethib, is a Syriasm for שׁסם; on the other hand, Keri derives from שָׁסָה, Ges. § 67. a. 4; Eng. § 66. Ver. 17. ארכה, see on viii. 22. The base treachery of old friends moves the Lord to show Himself a genuine friend; cf. on ver. 16. Zion, she of whom it is said: no one asks for her. Ver. 18. The city is most naturally (ver. 17) identified with Jerusalem. The palace will stand in the spot belonging to it, in its right place, or as Hebrews say of buildings and cities: sit. Ver. 20. As *formerly*, properly, in the foretime, by which is meant here not the patriarchal age, but the most flourishing age of the kingdom under David and Solomon. As, then, the sons of the nation will be numerous and famous, its congregation will stand erect, *i.e.* have firm standing before God. Ver. 21. The suffix in והקרבתיו refers not to the nation, but to the ruler or king in Israel, who is the subject in this verse. הקריב is taken

midst, and I make him approach that he may draw near to me; for who is he that will pledge his heart to draw near to me? is Yahveh's oracle. 22. And you shall be my people, and I will be your God. 23. Behold, the tempest of Yahveh, fierce wrath shall go forth, a driving whirlwind shall sweep round the head of the wicked. 24. Yahveh's wrath shall not return until it executes and until it brings to pass the purposes of his heart; at the end of the days you shall perceive it.

XXXI. 1. At that time, is Yahveh's oracle, I will be a God to all the families of Israel, and they shall be to me a people. 2. Thus says Yahveh: the nation of those escaped from the sword found favour in the wilderness; up then, to

designedly from the priestly phraseology, in which Kal and Hiphil are used for drawing near to God with sacrificial gifts. נגש asserts still more: a drawing nigh so as to touch. It is used, *e.g.*, of Moses, Ex. xxiv. 2. It is true the whole nation is to bear the priestly character (Ex. xix. 6), and is therefore called עם קרבו, Ps. cxlviii. 14; but the question also points to one entering into the closest fellowship with God: who is there that would pledge his heart to draw near to me? To offer the heart — the seat not of life, but of conscience, and the courage which a good conscience gives—as a pledge = to draw near to God, relying on his own conscience, on the confidence of his heart. This no man will venture to do who is acquainted with God's holiness. The opposite to this is: I will cause him to draw near to me, so that he does not do it uncalled. Ver. 23 f. Almost like xxiii. 19 f. התנורר is synonymous with התחולל; נרר, akin to גלל, to roll. The genuineness of these verses is not to be questioned. Even the work of redemption is brought about by the going forth of God's judicial might (cf. v. 5 ff.), whose final goal is the completion of the plan of salvation.

CHAPTER XXXI.

Ver. 2. Found favour—perfect, which will be fulfilled in the future. For the nation of those escaped from the sword are the exiles, li. 50.—הלוך, infin. abs. to give emphasis: he verily goes, cf. Ex. xxxiii. 14, or God's challenge to Himself: let me go, let us go! The wilderness is named as the place of the meeting of God and the exiles, after the analogy of the Sinaitic

bring him to rest, Israel! 3. From afar Yahveh appeared to me—and with everlasting love I loved thee; therefore I continued favour long to thee. 4. Again I will build thee that thou mayest be built, O virgin of Israel; again thou shalt ply thy timbrels and go forth in the dance of those that make merry; 5. again thou shalt plant vineyards on the mountains of Samaria; they who do so shall plant and also enjoy. 6. For there is a day when watchers cry on the mountains of Ephraim: Arise ye, and let us go up to Zion, to Yahveh our God!

7. For thus says Yahveh: Raise ye a joyous song for Jacob, and exult for the head of the nations! Publish praise, and say: Give salvation, O Yahveh, to thy nation, the remnant of Israel! 8. Behold, I bring them from the north country and gather them from the corners of the earth, blind

march. Ver. 3. From afar, namely, from Jerusalem, cf. li. 50. The speakers here change rapidly. God affirms that, despite the removal of the nation and the long time that has elapsed since the first love, He has remained faithful to the covenant of grace; cf. ii. 2. משכתי לך=משכתיך, after Ps. xxxvi. 10; cf. Ges. § 121. 4; Eng. § 119. Ver. 4. To build = to make grow on firm ground, to give position and prosperity. The small hand-drums were fastened on girls' fingers, hence "put on." Ver. 5. Isa. xxviii. 1 alludes to the abundance of wine in the vicinity of Samaria. Planters will plant and enjoy, properly = profane. The first produce was hallowed, according to Lev. xix. 23 ff., that of the fourth year in fruit-trees (that of the first three was unclean), so that the fruit was first available for profane use in the fifth year. By God's blessing the planter will have this enjoyment, which was not often the case (Deut. xxviii. 30). Cf. on the idiom, Deut. xx. 6. Ver. 6. *Watchers*, who, posted on high positions, here proclaim the feasts, whose beginning had been signalled to them from Judah, *i.e.* new-moon observances and feasts dependent on the moon. Ver. 7. The *head*, the first, most distinguished of the nations (cf. on ii. 3), by reason of its theocratic dignity, in which it is again installed. Israel's position of honour, towering above all nations, is prominent also in Deut. iv. 7 f., xxvi. 19. שמחה, adverbially, exults because of the first of the nations; congratulations and good wishes will be brought it on its newly-acquired dignity. הושע is used by preference for this, Ps. xx. 9, cxviii. 25 (Matt. xxi. 9). Ver. 8. The northern country is in a general way the

and lame, those with child and those travailing among them together,—they shall return hither in great assemblage. 9. They shall come with weeping, and I will lead them—amid piteous supplications, will guide them to brooks in a straight way, in which they shall not stumble; for I have become a Father to Israel, and as for Ephraim, he is my first-born. 10. Hear Yahveh's message, ye nations, and declare it in the isles afar off, and say: He that scattered Israel will gather it and guard it like a shepherd his flock. 11. For Yahveh has ransomed Jacob and released him from the hand of a stronger one. 12. And they shall come and sing on the hill of Zion and stream to the goodness of Yahveh, to the wheat, and the wine, and the oil, and the young sheep, and the cattle; and so their soul shall be like a watered garden, and they shall languish no more. 13. Then shall the virgin, and youths, and old men rejoice in the dance together, and I change their mourning into gladness, and will comfort them and relieve them of their sorrow, 14. and will refresh the soul of the priests with fat, and my people shall be replenished with my goodness, is Yahveh's oracle.

land where the chief body of the exiles of both kingdoms is found; cf. iii. 18. It is significant of God's loving care, that He does not leave blind and lame, those with child and in labour, behind on this march, but makes it possible for all to follow; in Isa. xxxv. 5 f., somewhat differently the removal of all infirmities is contemplated. Ver. 9. Cf. Hos. xii. 5. They will come with weeping, and amid earnest supplications (properly, petitions for favour) I will lead them. Hitzig, Graf join בתחנונים to what precedes, but the passage gains nothing by it. By this delicate solicitude God proves Himself the *Father* of the nation, which He wished to be from the first (iii. 19; Deut. xxxii. 6), but which can only be revealed now. The whole nation is called God's first-born (Ex. iv. 22), here Ephraim with obvious reference to the northern nation which had been driven farthest away; really among Jacob's sons Joseph-Ephraim was invested in a sense with the birthright (1 Chron. v. 2); even this privilege is not forgotten. Ver. 12. Those who have returned from exile strike up a holy song on Mount Zion; then they stream forth to the rich abundance which God has lavished upon them. This oracle also leans on Hos. iii. 5. טוּב, not of moral, but material goodness. Ver. 14. The priests, to whom a

15. Thus says Yahveh: A voice is heard at Ramah, lamentation, bitter weeping; Rachel weeps for her sons; she refuses to be comforted for her sons, because they are no more. 16. Thus says Yahveh: Refrain thy voice from weeping and thine eyes from tears; for there is yet a reward for thy labour, is Yahveh's oracle, and they shall return from the enemy's country; 17. and there is hope for thy future, is Yahveh's oracle, and (thy) sons return to their border. 18. I hear, yea, I already hear Ephraim, how it mourns: Thou hast chastised me, and I let myself be chastised, like an unaccustomed bullock; cause me to turn again, and I will turn;

portion of the thank-offerings belongs (Lev. vii. 31–34), in these happy days will have rich revenues, their portion will be a fat one. דשן is, of course, not the inner fat (חֵלֶב), which it was forbidden to eat. Ver. 15. רמה is not taken appellatively (as in Ezek. xvi. 24, 25, 39), but as a local name. Ramah in Benjamin is probably meant, which certainly elsewhere is always called הָרָמָה (xl. 1) with article (perhaps identical with Ramathayim Sophim), to-day Er-Ram, two hours north of Jerusalem, a place lying high and commanding the land. Rachel's mourning there, according to most moderns, has its reason in the fact of her lying buried near this Ramah, 1 Sam. x. 2 being appealed to in evidence. The traditional grave of Rachel, near Bethlehem, would then correspond to a later tradition, and the same with the addition הִיא בֵּית לָחֶם, Gen. xxxv. 19. In fact, 1 Sam. x. 2, "in the border of Benjamin," can scarcely be harmonized with both. On the other hand, the present passage says nothing of the grave of Rachel, who might be conceived on such a height not far from Jerusalem as surveying her desolated country (Benjamin and Joseph); and in Gen. xxxv. Ramah is not referred to, but, perhaps as the nearest place, Ephrathah lying a considerable distance farther, which name cannot be shown to belong to any place but Bethlehem. The question, therefore, cannot be decided by the present passage. The evangelist Matthew sees in the murder of the children at Bethlehem a "fulfilment" of our passage, assuming, of course, the traditional relation of Rachel to Bethlehem.—אינני, there is nothing more (of them). Ver. 16. מנעי, cf. ii. 25. Thy labour = what thou hast gained for thy sons by toil, and especially suffering. Ver. 17, see on xxix. 11. Ver. 18. נוד, xx. 10, to lament; here Hithpael, to express its deepest regret and sorrow. It is the sorrow of penitence with which it is filled. The voluntariness of the

for thou art Yahveh, my God. 19. For after I turned away, I repented; and after I understood, I smote on (my) thigh; I am ashamed and feel my dishonour; for I bear the reproach of my youth. 20. Is Ephraim to me a favourite son or a darling child? For as often as I speak about him, I perforce always remember him; therefore my soul yearns for him; I will surely have compassion on him. 21. Set thee up the landmarks, place thee guide-posts; turn thy mind to the path, the way which thou wentest. Turn again, O virgin of Israel, turn again to these thy cities! 22. How long wilt thou wander about, thou rebellious daughter? For Yahveh makes a new thing in the land: The woman shall protect the man!

penitence is expressed in ואוסר—I have accepted the chastisement—as well as in the comparison to the ox not yet broken in, which must be first trained for labour by discipline. Ephraim is willing to return to God, if God permits it to return; see on iv. 1, xv. 19. Ver. 19. Here, on the other hand, שוב is used of turning away, apostasy, cf. viii. 4. The Niphal נודע, not = Hophal passive (to be made wise), but reflexive: to know for oneself, come to perceive. Striking the thigh is a sign of the deepest shame (also of sorrow, Ezek. xxi. 17). I bear the reproach of my youth, *i.e.* the shame I incurred by my former thoughtless life. Ver. 20. The Lord is to Ephraim as a father to a favourite child; as often as he mentions but the name, the child does not quit his thoughts. דבר ב, not to be specialized: to speak against him, which would mean to dismiss. No doubt the speaking about Ephraim as matter of fact is not favourable; but the emphasis lies on the fact, that the mere mention of the name so affects the father that he constantly thinks with kindness of the son. על כן, because He stands in this fatherly relation to Ephraim, His innermost feelings rebel against the wretched state in which Ephraim is found. The bowels are the seat of maternal, generally parental, sympathy; cf. Hos. xi. 8. Ver. 21. Since it is only a question of time when Israel (the whole community) returns, it is to set up way-marks, that individuals may not go astray in returning. It is to reflect earnestly, as is said poetically, on the way by which it went. תמרורים, here from תמר (differently in ver. 15, from מרר).—הלכתי, see on ii. 20. אלה, without article, Ges. § 111. 2*b*; Eng. § 109. Ver. 22. חמק, to bend, turn aside, Cant. v. 6; here: to withdraw by turning

23. Thus says Yahveh of hosts, the God of Israel: Again shall men utter this saying in the land of Judah and in its cities, when I bring back their captivity: "Yahveh bless thee, thou field of righteousness, thou holy mountain!" 24. And Judah shall dwell therein, and all its cities together, husbandmen and they who go about with the flock. 25. For I refresh the weary soul, and every fainting soul I will replenish. 26. Upon this I awaked and beheld, and my sleep pleased me well.

round. Thou *backsliding* daughter, cf. iii. 6, 14. For the Lord does a new thing in the land, *i.e.* in the fatherland, from which she will not long remain absent. The last three words, characterizing in enigmatic style the new state which the Lord will introduce by a creative act, are very variously explained. The Poel סובב signifies, according to Deut. xxxii. 10, Ps. xxxii. 10, to embrace in order to shield. The woman guarding, shielding the man (גבר, instead of זכר, intimates strength, capacity of defence), is the new thing, opposed to the usual order, which the Lord creates. We refer this not to a single pair (such as the Messiah and His mother), but to the contrast of masculine strength and feminine weakness in Israel. The genuine Church, though defenceless, will guard the land along with its martial heroes.—Other explanations. There will be so little danger, that the woman will be able to protect the man (de Wette, Gesenius, Umbreit *et al.*). But why then the reversal of the natural order? Ewald: a woman changing into a man. Hitzig: the woman (the Church) will seek after the man (God). Neither meaning can be proved of סובב. Ver. 23. צדק (see on xxiii. 6), a right relation to God ensures God's goodness; קדש, a holy character renders impregnable. It will be seen that the land is one inhabited by a people righteous in God's sight, and one declared sacred and inviolable by the Lord. Ver. 24. Not "as husbandmen," as if all Judæans were to practise agriculture and cattle-keeping; but after the cities have been named, it is pointed out that the country-people also will again practise their calling under the divine blessing; for God will (ver. 25) satisfy every need, ver. 12. Ver. 26. Conclusion. The prophet has been wrapt in this pleasant dream of the future, it has long occupied his thoughts. Now he bestirs himself like one awaking, looks once more critically (ואראה) on the state in which he found himself, and pronounces it good, delightful. There is no reference to literal sleep, as there is no evidence that Jeremiah received the revelation as a

27. Behold, days come, is Yahveh's oracle, that I sow the house of Israel and the house of Judah with seed of men and seed of cattle. 28. And it shall come to pass, like as I watched over them to pluck up, and to tear down, and to overthrow, and to destroy, and to do hurt, so I will watch over them to build and to plant, is Yahveh's oracle. 29. In those days men shall no more say: "The fathers have eaten sour grapes, and the teeth of the sons were set on edge thereby;" 30. but every one shall die by his own guilt; every man that eats sour grapes, his teeth shall be set on edge.

31. Behold, days come, is Yahveh's oracle, that I make a *new covenant* with the house of Israel and the house of Judah, 32. not after the manner of the covenant which I made with their fathers on the day when I took their hand to lead them out of the land of Egypt, which covenant of mine they have broken, and I am weary of them, is Yahveh's oracle. 33. But this is the covenant which I will make with the house of Israel after these days, is Yahveh's oracle: I will put my law in their *inward parts* and write it on their *heart*, and I will be to them a God, and they shall be to me a people. 34. And they shall no longer instruct every one his comrade, and every one his brother, saying: "Know ye Yahveh;" for they shall all know me, from the least among them unto the greatest, is Yahveh's oracle; for I will forgive their guilt, and no more remember their sin. 35. Thus says Yahveh, who makes the sun a light by day, the ordinances of the moon

dream in a sleeping state. He was no dreamer (xxiii. 25 ff.), but like a dreamer withdrew a while from the gross reality into the blessed prospect which God's word had opened to him. On awaking to the consciousness of the actual present, rest of spirit came to him through that picture of the future, like a refreshing sleep. Ver. 27. God is contemplated as a sower scattering seed abundantly, so that new harvests spring up in plenty. Ver. 28. See on i. 10, 12. Ver. 29. בסר, sour, unripe grapes like vinegar (Prov. x. 26), injurious to the teeth. See also in Ezek. xviii. 2 f., the proverb which affirms that posterity suffer through their fathers' doings. Ver. 32. בעלתי. See on iii. 14. I am become weary of them, so here LXX. and Heb. viii. 9. Ver. 33. אכתֻבנה, to be read according to *Dikduke*, p. 15. Ver. 35. חקת, the ordinances of the moon and stars, *i.e.*

and stars a light by night, who stirs up the sea that its waves roar—Yahveh of hosts his name: 36. If these ordinances depart from my sight, is Yahveh's oracle, then shall also the seed of Israel cease, that it be no more a people before me for ever. 37. Thus says Yahveh: If the heavens above can be measured, and the foundations of the earth beneath be searched, then will I also cast off the whole seed of Israel for that which they have done, is Yahveh's oracle.

38. Behold, days come, is Yahveh's oracle, that the city shall be built for Yahveh from the tower of Hananel to the corner-gate. 39. And the measuring-line shall go again straight over the hill Gareb and turn to Goah. 40. And the whole valley of carcases and ashes, and all the cultivated land up to the brook Kidron, up to the corner of the horse-gate

the inviolably settled forms and phenomena of these bodies. The God who shows His omnipotence both in the peaceful shining of these hosts and in the storm-tossed sea, pledges to His people the same indestructibleness as to these ordinances of nature. Ver. 36. Depart from my face, *i.e.* cease to exist before me, who regard approvingly all that exists. Ver. 37. Allusion to the immensity of space, which also declares the divine greatness that ensures Israel's continued existence. Ver. 38. Keri supplies בָּאִים according to the ordinary phraseology; it has probably fallen out. The rebuilding of the city is here foretold, in enlarged extent, so that even the impure surroundings of the city are added to it, and the whole is declared sacred and impregnable. The *tower Hananel* stood at the north-east corner of the city-walls (Zech. xiv. 10; Neh. iii. 1), the corner-gate at the north-west of the city (2 Kings xiv. 13; 2 Chron. xxvi. 9). Thus the northern line is first indicated. Ver. 39. קָוֶה, Keri קָו, needlessly. The *hill Gareb* and the site of Goah are unknown; both are to be sought west of the city. Ver. 40. The *valley* is the Hinnom-valley south of the city, of which at least a part was held unclean from Josiah's days (2 Kings xxiii. 10), and whither corpses and sacrificial ashes were carried, both having their special place. הָעֵמֶק, of course, not construct state, but denoting the whole valley south of the city, whose several parts follow, as to which עֵמֶק should be supplied. דֶּשֶׁן, properly fat, then the ashes of burnt fat and flesh (Lev. vi. 3). Those ashes were to be brought to a clean place (Lev. iv. 12); Tophet was especially regarded as impure after Josiah's days, and even then there was a distinction of

towards the east, shall be sacred unto Yahveh; it shall no more be rooted out, nor pulled down for ever.

clean and unclean, according to this passage, between the slaying-place and the ash-heaps. But these outer districts will be joined to the holy city. שרמות, Keri שְׁדֵמוֹת, as in 2 Kings xxiii. 4, where the idolatrous utensils were burnt, is perhaps a copyist's error for the latter. The horse-gate perhaps stood at the south-east corner of the temple-site; from here to the north-east corner the boundary was naturally fixed by the Kidron valley. The sacredness of this whole district will ensure that no one can again destroy what is built.

Exposition.

Chs. xxx.–xxxiii. form a group, with promises for its contents. Ch. xxx. 2 speaks of a real book containing comforting oracles. The book covers primarily chs. xxx. and xxxi. Chs. xxxii., xxxiii. were added because of the similarity of contents. These two chapters belong to the time of Zedekiah. Ewald, Graf, Nägelsbach suppose an earlier origin for chs. xxx. and xxxi. It is supposed they formed part of the prophet's first book (fourth year of Jehoiakim, Ewald), or of the edition referred to in xxxvi. 32 (Graf), or formed an independent book (without xxx. 20–24) of the time of Josiah, because that other work contained exclusively threatening oracles (Nägelsbach). Support is sought for these views especially in the many points of contact with chs. iii.–vi. But the difference from those more isolated promises must not be overlooked. In chs. iii.–vi. repentance is still preached; Judah's conversion, which would turn aside the judgment, is not utterly excluded. In ch. xxx. f., on the other hand, the judgment is not only an unchangeably settled thing, but it has already begun, so that the self-righteous indifference, once prevalent, has vanished, and the business now is to guard against despair in believers. Promises like xxx. 7 ff. would in the time of Jehoiakim have only strengthened the carnal spirit, which eagerly caught up such sayings from the lips of other prophets.

Of course public discourses are not referred to here (xxx. 2), but only a writing down, which was perhaps communicated to the spiritually enlightened. But there is no hint of the writing being kept secret or sealed up. Thus it is probable that it was in the time of the last tribulation, when the prophet, according to all appearance, received a great number of comforting oracles, and so was able, despite all personal affliction, to lift up his head and also encourage others, that he made a written collection of such promises, which had not all been given to him at the same time. Chs. xxx. 1–xxxi. 26 certainly now reads as one connected piece. On the other hand, in ver. 27 ff. there seems to be an independent oracle, and so in vv. 31 ff., 35 f., 37. Most clearly this is the case in vv. 38–40, which supplement was perhaps written after the catastrophe, but in any case is Jeremiah's work. Some scholars (Movers, de Wette, Hitzig) think that in chs. xxx., xxxi. we have additions from the hand of the exilian Isaiah. This, as Graf has shown, is without proof; but it shows that the prophetic hour had advanced. In our opinion, on the contrary, that exilian prophet follows Jeremiah. Cf. Orelli, *O. T. Prophecy*, p. 336.

Contents of chs. xxx., xxxi. Comforting Oracles: *a.* Introduction, xxx. 1–3. *b.* Setting up of the New Kingdom of David, xxx. 4–xxxi. 26. *c.* Further Comforting Oracles of a New Covenant, xxxi. 27–40.

The bondage of Judah is presupposed to be already existing (xxx. 8). But the prophet now contemplates its conclusion, which indeed, as the former chapters have shown, will not come as soon as credulity fancies, but still must one day come according even to the true prophet's revelation. That epoch of deliverance, according to ver. 5 ff., is preceded by a time of unrest and war, from which Judah also will suffer tribulation, but which will eventually result in deliverance. Then the state of foreign domination will give way to the righteous rule of the promised Son of David (cf.

xxiii. 5), who is called directly David in xxx. 9, because he will not only spring from his seed, but will also, like that king, be entirely after God's heart, and again take up his mission. The previous judgments, painful as they were to God's people because of its sin, could not be spared it (vv. 12–15); but just because divine justice dispenses them, and a merciful purpose is behind them, retribution will also overtake the enemy (ver. 16), and the Lord will show Himself a helper in time of need in opposition to false friends (ver. 17). In vv. 18–22 the restoration of the destroyed nationality with its capital is depicted. As to the future ruler, it is emphasized that he will be no foreigner, but a fellow-countryman, and especially, that he will be able as the nation's priestly representative to enter into the most intimate relation and intercourse with God (Ps. cx. 4). If the head is so closely united with God, the community also will be truly God's people (ver. 22). But these glorious things must be preceded by terrible storms. God's judicial wrath will not be pacified until His glorious plan is accomplished (ver. 23 f.).

In xxx. 1 ff. the promise is extended to "all the families of Israel." As in xxx. 3 already redemption was promised to "Israel and Judah," so here, vv. 5 f., 9, 15–20, 21, the former, Ephraim-Samaria, comes specially into the foreground, just as in iii. 12 ff.; yet in such a way that Jerusalem is evidently the sacred centre of the new kingdom (ver. 6). All Israel will thus take the place of honour, divinely destined for it, at the head of the nations (ver. 7). With the loving care of a shepherd the Lord will lead His people, with all its weak and frail members, home from exile as He once led it through the wilderness to Canaan (ver. 8 ff., cf. ver. 2 f.), when they return to their newly-found God with penitential tears and earnest prayers, as a lost son to a father's arms (ver. 9). Then begins for the land a period of richest abundance streaming from God's goodness (vv. 12–14).

Again the strain of consolation begins, ver. 15 ff., addressed specifically to the mother of Joseph and Benjamin. The salvation of her children is at hand, for they will repent and bow in deepest contrition under God's well-merited correction (cf. iii. 21); then God's fatherly love, which can never forget them and never blot them out, will certainly have a new and bright dawn.

In ver. 21 ff. Israel is exhorted on its part not to forget the way back to its home, and not to defer any longer returning to God and His salvation. In a mysterious but significant saying the conclusion of ver. 22 gives a hint of the miraculous, completely transformed state of things which they will find at home after God's creative work is done: The woman shall encompass and protect the man. Weak, lightly-esteemed woman will be the safeguard of man, *i.e.* the defence and shield of the land will no longer lie in manly strength and human valour, but in the Church which, though humanly weak and humble, is subject to the Lord, and receptive to His word and grace. Cf. Luther's letter to the Elector, he who has most faith will be best guarded; he will better protect the Elector than the Elector him. How under such protection of the Most High the land will bloom and flourish, vv. 23–25 describe in glowing terms. The seer cannot tear himself from this picture, which enchants him like a pleasant dream (ver. 26).

In ver. 27 f. God Himself appears as the sower attending to the tillage of the land and putting in life-germs in abundance, or as the builder setting up anew the ruined kingdom. With the same divine energy, which he had hitherto shown in laying waste and depopulating the land, and which no one felt like Jeremiah, he will now be intent on blessing the land and multiplying the people. Then the curse hitherto lying on them, by which posterity suffered through the misdeeds of their forefathers, will be cancelled. No one will perish for inherited evil, but every one will freely decide his

own lot. That the proverb here mentioned is justifiable to a certain extent, so far as it rests on Ex. xx. 5, Deut. v. 9, cannot be questioned; Jeremiah knows only too well the influence of inherited guilt (cf. xxxii. 18). But the nation will one day be relieved of this curse; according to this passage, inherited guilt will cease; whereas Ezekiel contends against the abuse to which the proverb was put, as if responsibility were abolished by it. Only ignorance can suppose a polemic against the doctrine of the Decalogue concerning retribution in either passage.

But the basis of the blessed state of the last days will be a complete transforming of the relation between God and His people, of the *covenant* between the two, ver. 31 ff. A *new* covenant renders the old Mosaic one obsolete. How deep the change penetrates, ver. 32 ff. shows. The old relation between God and His people is not restored, but entirely recast. The covenant, indeed, is declared, subsequently as previously, to be God's Torah, the revelation of His will—how could it be otherwise, if the Lord is to reign over His people?—but the declaration of God's will no longer stands over against the people on tables of stone as a foreign "Thou shalt," but is so implanted in man's heart that it remains ineffaceable there. The divine law is printed, not only on the memory, but on man's thinking, feeling, and willing, as appears from xxxii. 40. Only when God's will, instead of being external, becomes immanent in the heart, will the covenant be no more dissolved, but remain indestructible. What profound insight into the nature of the new covenant! Then, too, the knowledge of God will be independent of human mediation, all the members of the Church being themselves taught by the Spirit of the Lord; cf. Joel ii. 28; Isa. liv. 13; John vi. 45; 1 John ii. 20, 27. That which forms the indispensable condition of this blessed transformation, and therefore precedes in Ezek. xxxvi. 25, here follows at the close (ver. 34): full remission of the

sins previously committed, and of the accumulated burden of guilt. Cf. xxxiii. 8.

In ver. 35 f. follows a comforting oracle, declaring the existence of God's people Israel as inviolable as the ordinances of the heavens (the same Almighty God ensures both); the oracle of ver. 37 appeals to the boundlessness of the sphere of God's dominion for the same purpose. Finally, vv. 38–40, the restoration of Jerusalem is foretold with topographical precision. An enlargement, although a modest one, of the city is spoken of; but special emphasis is laid on the circumstance, that even the quarters about Jerusalem that were regarded as under a curse or impure, will share in the holiness which ensures indestructibleness to all Jerusalem. Zech. xiv. 20 f. is in substance a parallel passage. Our passage gains in significance when we consider that it was written shortly before the utter destruction of Jerusalem, or even after it.

II. BUYING A FIELD AT ANATHOTH, CH. XXXII.

XXXII. 1. The word that came to Jeremiah from Yahveh in the tenth year of Zedekiah, king of Judah, which is the eighteenth year of Nebuchadnezzar; 2. and at that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremiah was shut up in the guard-court, which is in the house of the king of Judah, 3. where

CHAPTER XXXII.

Ver. 1. Heading parallel with xxx. 1.—בשנת, construct, see on xxviii. 1. Nebuchadnezzar, see on xxi. 2. Ver. 2. Nebuchadnezzar was then besieging the city a second time, after the approach of an Egyptian host had relieved the city for a short time. How Jeremiah came into confinement, xxxvii. 12–21 relates. מטרה (from נטר, to guard), guard, custody. This court, where suspected persons were kept in custody, was more tolerable than the prison proper (xxxvii. 20 f.). The guard-court occurs also in Neh. iii. 25, xii. 39. Ver. 3. See more details

Zedekiah, king of Judah, had imprisoned him, saying: "Wherefore prophesiest thou in this way: Thus says Yahveh: Behold, I deliver this city into the hand of the king of Babylon, and he will take it; 4. and Zedekiah, king of Judah, shall not escape from the hand of the Chaldæans, but will certainly be delivered into the hand of the king of Babylon, and will speak with him mouth to mouth, and see him eye to eye, 5. and he will take Zedekiah to Babylon, and there he will remain until I visit him, is Yahveh's oracle; though you contend with the Chaldæans, you shall not succeed"? 6. Then said Jeremiah: Yahveh's word came to me thus: 7. Behold, Hanameel, the son of Shallum, thy uncle, will come to thee and say: Buy thee my piece of ground, which is at Anathoth, for thou hast the redemption-right to buy it. 8. Then came Hanameel to me, the son of my uncle, as Yahveh said, to the guard-court, and

about the imprisonment in ch. xxxvii. The charge brought against him was correct. Cf. xxi. 4 ff., xxxiv. 2 f., xxxvii. 17. Ver. 4. Cf. xxxiv. 3. Ver. 5. Until I *visit* him, says nothing definite about his ultimate fate; yet פקד is to be interpreted *in bonam partem*. His ill-treatment, see xxxix. 7, lii. 11. That he died a natural death in comparative peace, is not demanded by xxxiv. 4 f. Ver. 7. דדך belongs to Shallum, according to ver. 8. On a more exact definition of the relation, the word signifies, as is here to be expected, the father's brother; but as the term denotes in the appellative sense a friend, a confidant, it might be extended also to further degrees, as ver. 12 proves, where Hanameel himself is so called. Thou hast the right of redemption, which here justifies thee in buying. According to Lev. xxv. 25, the next kinsman, the גֹּאֵל, redeemer, was empowered and bound to buy back what the other had alienated. In the same way he had the right of pre-emption in the same capacity, and this is here referred to. That Jeremiah might easily have declined to exercise the right (cf. Ruth iv. 4 ff.), is required by the context. According to Num. xxxv. 2, members of the tribe of Levi also had property in the immediate vicinity of the towns. According to Lev. xxv. 34, this ought not to be sold; yet perhaps the meaning here is simply that such priestly possessions were not to pass into non-priestly hands (Nägelsbach). Ver. 8. Thou hast (as next kinsman) the right of inheritance (cf. ירשׁ, xlix. 2), and so the duty of redemption and the right of pre-emption

said to me: Buy now my piece of ground, which is at Anathoth in the land of Benjamin; for the inheritance belongs to thee, and the redemption is thine; buy it for thee. Then I perceived that it was Yahveh's word. 9. And so I bought of Hanameel, the son of my uncle, the field which is at Anathoth, and weighed him seventeen shekels of silver. 10. And I wrote it in a deed, and sealed it, and took witnesses, and weighed the money in the balance. 11. And I took the purchase-deed, the sealed one, the settlement and the stipulations, and the open one, 12. and delivered the purchase-deed to Baruch, the son of Neriah, the son of Maaseiah, before the eyes of Hanameel, my cousin, and before the eyes of the witnesses who had subscribed the purchase-deed, before the eyes of all the Jews who dwelt in the guard-court, 13. and declared to Baruch before their eyes

implied therein. From the fact of the cousin's desire being declared to him by God, Jeremiah saw that it was a thing acceptable to the Lord (cf. Gen. xxiv. 50). Ver. 9. Seven shekels and ten of silver = seventeen silver shekels, was the official or business style. The price is low; but this is not merely to be explained by the position of the city, since the present history conversely intends to inspire confidence in the value of land. Rather we have to consider, that we are not acquainted with the obligations of the Goel to the seller (cf. Lev. xxv. 15 f., xxvii. 16 ff.). To Jeremiah in his present position the small sum might be heavy enough. Ver. 10 ff. According to this passage, in such transfers two deeds were drawn up, one sealed and the other left open; the latter for occasional inspection, the other to guard against any changes by the buyer who retained the deed. But the matter of both seems to have been the same (Hitzig thinks differently); both together are called ספר המקנה, the purchase-deed. To both, without doubt, the witnesses affixed their names; they must also have been present at the paying of the money. The ואחתם only precedes the mention of them, because it belonged to the preparing of the deed. Ver. 11. The *settlement and the stipulations* refer to the fixing and the several conditions of the purchase, which in our view formed the contents of the sealed deed, and were also open to inspection in the other one. Ver. 12. The *purchase-deed*, article in the construct state, unless we suppose that המקנה is epexegetical, Ges. § 110. 2*a*; Eng. § 108. Properly, *who had written in the deed*, namely, their

as follows: 14. Thus said Yahveh of hosts, the God of Israel: Take these writings, this purchase-deed, both the sealed one and this open deed, and put them into an earthen vessel, that they may remain many days. 15. For thus has Yahveh of hosts, the God of Israel, said: Again shall houses, and fields, and vineyards be bought in this land.

16. Then I prayed to Yahveh, after I had given the purchase-deed to Baruch the son of Neriah, as follows: 17. Ah Lord, Yahveh, behold, thou didst make the heavens and the earth by thy great power and by thy outstretched arm; nothing is too wonderful for thee; 18. thou showest favour to thousands, and repayest the guilt of the fathers into the bosom of their children after them, thou great, powerful God, whose name is Yahveh of hosts, 19. great in counsel and mighty in deed, who openest thine eyes upon all the ways of the children of men, to give every one according to his ways and according to the fruit of his deeds; 20. thou didst signs and wonders in the land of Egypt unto this day both to Israel and to men, and madest thyself a name, as is the case to-day, 21. and didst make thy people Israel go forth from the land of Egypt by signs and wonders, and by a strong

names; LXX and other versions, as well as many MSS., less aptly read passive הַכְּתֻבִים. Ver. 14. The preserving in an earthen vessel to avoid damp points to the long time which will elapse before the legal stipulations can take effect. The entire occurrence recalls the one told by Livy (xxvi. 11) and Florus (ii. 6): whilst Hannibal was encamped before the gates of Rome, the very ground on which his camp stood was put up to auction in the city and bought at the ordinary price. Ver. 17. Cf. xxvii. 5; Deut. ix. 29; nothing is too wonderful, extraordinary for Thee, beyond the limits of human probability and power, that Thou canst not do it; cf. Gen. xviii. 14; Deut. xvii. 8 (xxx. 11). Ver. 18. After the Decalogue, Ex. xxxii. 6 (5); Deut. v. 10 (9). Into the *bosom* (Isa. lvii. 6), figurative phrase taken from measuring into the lap of any one's garment the quantity due to him, Ruth iii. 15; cf. Prov. vi. 33, xvii. 23. On the divine appellation, cf. Deut. x. 17. Ver. 19. עֲלִילִיָּה, here only, extension of עֲלִילָה. Ver. 20. And from then unto this day; the same ellipsis in xi. 7. בְּיוֹם הָזֶה, see on xi. 5. Ver. 21. Almost the same as Deut. xxvi. 8. *With great terror* which seized the surrounding peoples, cf.

hand and outstretched arm, and by great terror, 22. and didst give them this land which thou didst swear to give to their fathers, a land flowing with milk and honey. 23. And they came and took it in possession, but they hearkened not to thy voice, and they walked not in thy law; then thou broughtest all this evil upon them. 24. Behold, the mounds have come up to the city to conquer it, and the city is given up into the hand of the Chaldæans, who fight against it, because of the sword and famine and pestilence, and what thou saidst has come to pass, and behold thou seest it; 25. and yet thou hast said to me, O Lord, Yahveh: Buy thee the field for silver and take witnesses, whereas the city is given up into the hand of the Chaldæans.

26. Then the word of Yahveh came to Jeremiah as follows: 27. Behold, I am Yahveh, the God of all flesh; can anything be too wonderful for me? 28. Therefore thus said Yahveh: Behold, I deliver this city into the hand of the Chaldæans, and into the hand of Nebuchadnezzar, king of Babylon, that he make take it. 29. And the Chaldæans, who fight against this city, shall come in, and set this city on fire and burn it along with the houses, on whose roofs they burned incense to Baal and offered libations to foreign gods, to provoke me. 30. For the children of Israel and the children of Judah used to do only evil in mine eyes from their youth; for the children of Israel only provoked me with the work of their hands, is Yahveh's oracle. 31. For this city has been cause of wrath and fury to me from the day when it was built

Deut. xi. 25. Ver. 22. Cf. xi. 5. Ver. 23. Respecting Kethib ובתורותך, see on ii. 25. According to ii. 8, the priests did not rightly handle the law, did not rightly instruct the people, and the latter did not practise the instruction given: קרא, cf. xiii. 22. Ver. 24. The *embankments*, see on vi. 6. Ver. 27. Cf. ver. 17. Ver. 29. Cf. vii. 18, xix. 13. Ver. 30. מעשה ידיהם refers not, as in i. 16, to concrete idols, which, of course, could only cause the Lord anger, but to the whole work of their hands, which was utterly heathenish, and therefore highly offensive to the Lord. מכעסים is a climax after עשים הרע. What they did was not merely wicked in God's sight, but the boldest provocation of His anger. Ver. 31 enhances the climax. על, as in Isa. lx. 7 = ל, Isa. lvi. 7.

unto this day, to remove it from my sight, 32. because of all the evil of the children of Israel and the children of Judah, which they did to provoke me, they, their kings, their princes, their priests and their prophets, the men of Judah and the inhabitants of Jerusalem. 33. And they turned their back to me and not their face, and though they were taught ever so early and unweariedly, they hearkened not to receive correction. 34. And they put their abominations in the house over which my name was proclaimed, to defile it. 35. And they build the high places of Baal, which are in the valley of Ben Hinnom, to devote their sons and their daughters to Moloch, which I commanded them not, nor did it come into my mind to do this abomination, in order to make Judah to sin.

36. And therefore now thus says Yahveh, the God of Israel, concerning this city, of which you say: It is given into the hand of the king of Babylon by sword and famine and pestilence: 37. Behold, I will gather them from all lands whither I have driven them in my wrath and my fury and great indignation, and will bring them again to this people and make them dwell in safety, 38. and they shall be my people, and I will be their God. 39. And I will give them one heart and one way to fear me, always for their good and their children's (good) after them. 40. And I will make an everlasting covenant with them, so that I will never turn away from them to do them good. And I will put my fear in their heart, so that they shall not depart from me. 41. And I will take delight in them to do them good, and

להסירה, so that I intended removing them. Ver. 33. Cf. ii. 27, xviii. 17. ולמוד, infin. abs., "and though one, or though I, teach ever so much." Ver. 34 f. Almost like vii. 30 f. Ver. 35 f. See on vii. 31. להעביר, *sc.* בָּאֵשׁ (2 Kings xxiii. 10; Ezek. xx. 31), to cause to pass through fire in honour of Moloch, LXX and the Rabbins explain not of actual burning, but of a symbolic act of consecration; but the meaning is scarcely different from what it is in vii. 31, xix. 5, where the phrases are unmistakeable. "In order to make Judah sin" depends on ויבנו. In והחטי, א is wanting, see on xix. 15. Ver. 38 f. See on vii. 23; is constantly repeated in these promises. Ver. 39. ליראה, infin., Ges. § 45. 1*b*. Ver. 41. באמת refers to the spirit in which the Lord plants them; this is done in a sincere, faithful spirit,

will plant them in this land in faithfulness with my whole heart and my whole soul. 42. For thus says Yahveh: Like as I brought all this great evil upon this people, so will I bring upon them all the good which I speak concerning them. 43. And thus men shall buy fields in this land, of which you say: It is a desert, where there are neither men nor cattle; it is given into the hand of the Chaldæans. 44. They shall buy pieces of ground for money, and draw up deeds and seal them, and appoint witnesses in the land of Benjamin, and in the surroundings of Jerusalem, and in the cities of Judah, and in the cities of the highland, and in the cities of the lowland, and in the cities of the south; for I will bring back their captivity, is Yahveh's oracle.

which ensures permanence to the new settlement in the land. The Lord now rejoices with undivided heart to do them good. Ver. 42. Cf. xxxi. 28. Ver. 44. ובתוב, infin. abs. after finite verb in enumerating actions following one another, Ges. § 131. 4*a*; Eng. § 128. Respecting the divisions of the land of Judah, see on xvii. 26.

Exposition.

The sayings of the Book of Consolation (chs. xxx., xxxi.) are followed by two further sections by way of supplement. In ch. xxxii. we have a symbolic action, by which a prosperous future is divinely ensured to the land: the purchase of a field at Anathoth. First of all—*a.* the act itself is related, vv. 1–15; then follows, *b.* a Prayer for Enlightenment, vv. 16–25; then, *c.* the Divine Explanation, vv. 26–44. The whole belongs to the tenth year of Zedekiah.

At the time of Jerusalem's greatest distress, when there could no longer be any doubt that the Chaldæans would energetically resume the siege and carry it to a successful end, an offer was made to the prophet, then in easy imprisonment, by a relative to buy a field in the neighbourhood of his native place, and the Lord instructed him to conclude the purchase. In the "guard-court" of the royal palace this act was transacted with every form of legal arrangement. Jeremiah gave

orders for the double purchase-deed to be carefully preserved. Was he under illusion as to the fate of the city and its surroundings? By no means. On the contrary, in the prayer offered to God after this transaction (vv. 16–25) he declares that the judgment, as he knows well and has been taught by God Himself, must come and is immediately impending; why then does God command him to purchase a field, when general captivity and desolation are at hand? To this the voice of the Lord gives answer, ver. 26 up to the conclusion. It reasserts that the city will fall into the hands of the conquerors, and recalls in detail the reasons of this judgment (vv. 29–35). But just when God's threefold scourge (ver. 36) and the approaching end of the resistance of the defenders are certain to every one, the Lord announces unexpected news with perfect certainty: the gathering of the exiles and the restoring of the covenant-relation between God and His people in a purity and perfection not yet seen. Ver. 39 f. beautifully completes what was foretold in xxxi. 31 ff., showing more particularly what that writing in the heart meant: God will give them one way and one heart, so that they will always fear Him and turn no more from Him, and will thus inspire them all with obedience of heart and life. In this way the permanence of the covenant and the constant well-being of the land will be ensured (ver. 40). God will be able to confer blessings and benefits on a people entirely sanctified by Himself with perfect delight and love. This is the meaning of the purchase of a field by His prophet. As the Romans, when Hannibal lay before their capital, showed their confidence in their own valour by raising the ground, where the enemy stood, to its full value, so the prophet, by acquiring possession of a field with every legal form, certifies that the land has still a bright future of glorious prosperity to expect from its God, after the cup of suffering is exhausted. It is not too sanguine hope, nor trust in his people's strength, which encourages and impels to

this faith, but the Lord's unfailing word; and the same word exhibits that future not merely as a restoring of former success, but as a time of unexampled salvation and blessing from God.

III. SECOND SERIES OF COMFORTING ORACLES FOR THE CAPTIVES, CH. XXXIII.

1. And the word of Yahveh came to Jeremiah the second time, while he was yet in confinement in the guard-court, as follows: 2. Thus says Yahveh, who also performs, Yahveh, who plans that he may also bring to pass, Yahveh is his name: 3. Call on me, and I will answer thee and tell thee great and unsearchable things which thou knowest not. 4. For thus says Yahveh, the God of Israel, respecting the houses of this city and respecting the houses of the kings of Judah, which are cast down, (and respecting them who) come to the walls and to the sword, 5. to fight with the Chaldæans, and to fill them with the corpses of the men whom I slew in my wrath and my fury, and for whose wickedness I hid my face from this city: 6. Behold, I make healing and health

CHAPTER XXXIII.

Ver. 1 refers back to xxxii. 1 f. Ver. 2. יצר, cf. xviii. 11. Ver. 3. בצרות, properly, cut off, inaccessible, which man cannot find of himself. The reference is to the blessed future of God's people, so opposite to the unhappy present, and therefore so difficult to conceive. Ver. 4 f. The words are very differently combined, explained, and emended. The divine message introduced in 4*a* follows in ver. 6; the previous clauses point out the comfortless state of those referred to. The double אל, as the text now runs, despite the division of the verses, to be joined with באים. But some words have probably dropped out after הנתצים (torn down, battered by the shots of the besiegers), perhaps: "and respecting their inhabitants, who hasten" (הָרָצִים, synonymous with the word given above) to the mounds of the besiegers and the conflict with swords, coming to fight with the Chaldæans; but the only result is that they fill them (the Chaldæans, or their swords) with corpses. Here as in xxv. 15 it is really the Lord who slays by His wrath, having withdrawn from them His gracious help. Ver. 6. See on viii. 22. לה applies to the ill-used city, להם to its inhabitants.

return to her, and heal them, and open to them an abundance of peace and stability; 7. and I bring back the captivity of Judah and the captivity of Israel, and build them as before; 8. and I will cleanse them from all their guilt, wherewith they have sinned against me, and will vouchsafe forgiveness for all their transgressions, with which they have sinned against me and offended against me. 9. And she shall be to me a name of delight, a praise and a pride before all nations of the earth, which shall hear all the good which I do them, and shall quake and be troubled because of all the good and all the peace which I show to her.

10. Thus says Yahveh: Again in this place, of which you say: It is waste, forsaken of men and cattle, in the cities of Judah and the streets of Jerusalem, which are solitary, without men and inhabitants and without cattle, 11. shall be heard the sound of singing and the sound of gladness, the voice of the bridegroom and the voice of the bride, the cry of those who say: "Praise ye Yahveh of hosts, for Yahveh is good; for his mercy endures for ever," of those who bring sacrifices of praise into the house of Yahveh; for I will bring back the captivity of the land as before, says Yahveh.

12. Thus says Yahveh of hosts: Again in this place, which

Open, properly, disclose to them. Hitzig, from גלל, I roll on them like a river. See on xi. 20. עתרת, Aramaic form; cf. Ex. xxxv. 13. *Peace* or salvation and *stability*, cf. xiv. 13. Ver. 8. Cf. xxxi. 34. Ver. 9. The city is the subject, cf. ver. 6. It will be a name of delight, a praise, an ornament to the Lord in the sight of the nations, *i.e.* a living monument of His saving power and grace, hence also His glory and pride. אותם, not necessarily for אתם, but עשה, with double accusative (Isa. xlii. 16). The nations tremble, because this blessing of Zion convinces them of the utter superiority of Yahveh to their gods; cf. Deut. ii. 25. They will anxiously long for salvation. Cf. on these mingled emotions, Ps. ii. 11; Hos. iii. 5. Ver. 10. מאין, see on ii. 15. מקים, see on vii. 3. Ver. 11. Contrast to vii. 34, xvi. 9, xxv. 10. הודו—חסדו, according to this passage, even in the *pre-exilian* age was already a doxology. See the same in Ps. cvi. 1, cvii. 1, cxviii. 1, cxxxvi. 1; the same in 2 Chron. v. 13, vii. 3, 6, xx. 21. The passage shows the amount of truth in the assertion that in the pre-exilian age the soil for the growth of Psalms was wanting. תודה, see on xvii. 26.

is waste, empty of men and even of cattle, and in all its cities, shall be a field of shepherds causing the flock to lie down. 13. In the cities of the highland, in the cities of the lowland, and in the cities of the south, and in the land of Benjamin, and in the surroundings of Jerusalem, and in the cities of Judah, again shall the sheep pass under the hands of the counter, said Yahveh.

14. Behold, days come, is Yahveh's oracle, that I bring to pass the good word which I spoke to the house of Israel and to the house of Judah. 15. In those days and at that time I make a sprout of righteousness spring forth to David, and he shall exercise justice and righteousness in the land. 16. In those days Judah shall enjoy deliverance, and Jerusalem dwell safely; and this is the name with which she shall be called: *Yahveh our righteousness.* 17. For thus says Yahveh: Never shall there be cut off from David one sitting on the throne of the house of Israel; 18. and never shall the Levitical priests want one before my face to bring burnt-offerings, present gifts, and offer sacrifice always.

19. And Yahveh's word came to Jeremiah saying:

Ver. 12. ועד, properly, and *unto the cattle, i.e.* empty even of cattle. The whole land will be a peaceful field of shepherds, and so everywhere alive with men and beasts. The meaning, of course, is not that pasture-lands will take the place of the cities, which would suggest permanent desolation. Ver. 13. The parts of the territory of Judah, as in xvii. 26, xxxii. 44. On the counting of sheep, the daily business of the shepherd, cf. Verg. *Ecl.* iii. 34. Ver. 14. The good word is the promise already uttered previously in xxiii. 5 f., and here repeated in substance. Ver. 15. Instead of the צמח צדיק there צמח צדקה appears; the meaning is similar, see on xxiii. 5. Ver. 16 like xxiii. 6, but with the difference that here Judah-Jerusalem bears the auspicious name assigned there to David's Sprout. See respecting this difference on xxiii. 6. The Church can then boast: Yahveh our righteousness. That the Messiah gives her this salvation in possession, appears from ver. 15, where the repeated צדקה is noticeable. ישבן, cf. ישב, xvii. 6. Ver. 17 like 2 Sam. vii. 15 f., but in form more akin to Nathan's oracle, 1 Kings ii. 4, viii. 25, ix. 5. Ver. 18. "The priests, the Levites" (apposition), usual form in Deuteronomy (Deut. xvii. 9, 18, etc.) = of the family of Levi.

20. Thus said Yahveh: If you can break my covenant with the day and my covenant with the night, that there be no more day and night in their time, 21. then also shall my covenant with David my servant be broken, that he should not have a son to be king on his throne, and with the Levitical priests, my servants. 22. As the host of heaven cannot be numbered and the sand of the sea measured, so will I multiply the seed of my servant David and the Levites, who serve me.

23. And the word of Yahveh came to Jeremiah thus: 24. Hast thou not seen what these people say, that they say: "The two families whom Yahveh chose, these he has contemned," and how they revile my people as though it were no more a nation in their eyes? 25. Thus said Yahveh: If my covenant stand not day and night, if I have not given the laws of heaven and earth, 26. then will I also contemn the seed of Jacob and David my servant, that I no longer take of his seed rulers over the seed of Abraham, Isaac, and Jacob. For I will bring back their captivity and have compassion upon them.

Their male line will not die out or cease to fill the priestly office. The allusion is to the high priest corresponding to the king. Ver. 20 f. The covenant of David and Levi, like that of the nation in xxxi. 35 f., is compared with the order of nature as regards inviolableness. My covenant with the day (cf. on the form, Lev. xxvi. 42), *i.e.* my covenant made with the day. יומם, daytime, here and in ver. 25 for יום, not necessarily a copyist's error. ולבלתי, and that not. . . . The covenant of David dated from Nathan's message, see on ver. 17; that of the Levites from Moses, Num. iii. 12, viii. 16; Deut. xxxiii. 8 ff. Cf. in reference to a single line, Num. xxv. 12 f. Ver. 22. The general אשר for באשר. משרתי אתי = מְשָׁרְתָי. Ver. 24. The two משפחות are not the royal and the priestly family, but the house of Israel and the house of Judah. Jeremiah not seldom uses the word of national races, as in i. 15. The people who so speak are not heathen or foreigners, but people of the country who have lost faith in the existence of their nation; עמי is in emphatic contrast with העם הזה. Ver. 25. The laws of heaven and earth fixed by God are the unchangeable ordinances of nature observable in the heaven and on earth. Cf. xxxi. 35 f. Ver. 26. Abraham, Isaac, and Jacob—great names, of high import before God, to which the covenant

promises were attached. Instead of אֶשְׁמֹר, Keri unnecessarily has Hiphil; cf. xxix. 14 and often.

The whole section xxxiii. 14–26 is wanting in LXX, and is denied to be Jeremiah's by J. D. Michaelis, Hitzig, and partly by Movers. But these oracles so manifestly bear the stamp of Jeremiah's style, as Ewald and Graf confess, that the suspicion is groundless. And if the promise of the continuance of the Levitical priesthood seems to contradict Jeremiah's style of thought, it is because too spiritualistic a character is ascribed to Jeremiah, or the spiritualizing process is overlooked which awaits this priesthood according to ver. 22. The LXX probably were held back from receiving these oracles by similar doubts, or their desire to avoid repetitions led to the omission.

Exposition.

Contents of ch. xxxiii. New Consolatory Discourse in the tenth year of Zedekiah. *a.* Blessing on the unhappy Nation, vv. 2–13. *b.* The Justified Church of the last days relying on the inviolable permanence of the Davidic Kingdom and the Levitical Priesthood, vv. 14–26.

Out of Jeremiah's imprisonment there dawned on the small believing flock in Judah a star of hope promising deliverance from captivity. The Lord, whose nature it is not merely to utter comforting words or refresh by inspiring ideals, but perfectly to realize His purposes (ver. 2), just now, when the city resembles a pile of ruins and corpses (ver. 4 f.), brings before the seer anew the picture, far surpassing human expectation, of a restored, purified, blissful Israel enjoying the rich blessings of its God in undisturbed peace. Ver. 9 adds an important feature: As God now in His own people presents to the nations an example of His strict retributive judgment, so then the unparalleled deliverance which His people will experience, will move the nations to do Him homage. Jerusalem will be to Him a name or memorial of delight, *i.e.* a speaking proof that He is able to save, a living song of praise in His honour, an ornament in which He will shine before all the world. The news of this salvation of His people will

stir up the heathen from their self-confidence and their worldly bliss. They will learn with trembling the uniqueness of God from the way in which He bestows blessing, and will long after it themselves (cf. iii. 17).

In ver. 14 ff. the promise of a Righteous Sprout of David, given before in xxiii. 5 f., is renewed (see p. 178) with the variation there mentioned, that here the Church of the future itself bears the conspicuous name: "Yahveh our Righteousness," and with a ratification (ver. 17 f.) emphasizing the indestructibleness of the Davidic kingdom and the Levitical priesthood as the two pillars of the theocracy now collapsing. God's two ideas of a divinely-anointed king and a divinely-founded priesthood cannot perish, but must find a purer and fuller realization in the future. This is expounded in further oracles (ver. 19 ff.), in which ver. 22 is specially noticeable, according to which the seed of David and the Levites with priestly functions will be countless, as the patriarchal blessing had promised to the entire seed of Abraham and Isaac (Gen. xxii. 17, xxvi. 4). In this Hengstenberg and Nägelsbach find the promise, that all Israel will attain royal and priestly rank. But if this is too definite an interpretation, at all events there is an intimation of a multiplying, analogous to the enlarging and glorifying of the temple foretold in iii. 16, of that family which could boast of standing in a special filial relation to God (2 Sam. vii. 14), and of that priesthood which had the privilege of entering into God's presence in the temple. That according to this account sacrifices are still offered in the new Jerusalem, should seem as little strange, as that a special priesthood of the tribe of Levi continues to exist. Jeremiah still stands, like Ezekiel, on the principles and ideas of the old covenant, to which a people serving God without sacrifice and priest is inconceivable (cf. xvii. 26, xxxi. 14). But that the limits of the conceivable are broken through by the enlargement beyond all measure of the theocracy hitherto existing, leads on to the thought of the theocracy being spiritualized.

SECTION XXII.

Zedekiah's Fate, Ch. xxxiv. 1–7.

XXXIV. 1. The word which came to Jeremiah from Yahveh, whilst Nebuchadnezzar, the king of Babylon, and his whole army, and all the kingdoms of the dominion of his hand, and all nations, were fighting against Jerusalem and against all its cities, as follows: 2. Thus has Yahveh, the God of Israel, said: Go and speak to Zedekiah, the king of Judah, and say to him: Thus says Yahveh: Behold, I give this city into the hand of the king of Babylon, that he may burn it with fire. 3. And thou shalt not escape from his hand, but shalt certainly be seized and delivered into his hand, and thine eyes shall see the eyes of the king of Babylon, and his mouth speak to thy mouth, and thou shalt come to Babylon. 4. But hearken to the word of Yahveh, O Zedekiah, king of Judah, thus says Yahveh respecting thee: Thou shalt not perish by the sword; 5. thou shalt die in peace, and they shall kindle burnings for thee as

Chapter XXXIV. 1–7.

Ver. 1. Nebuchadnezzar, see on xxi. 2, xxvii. 1. *All nations* (omitted by LXX), who fought under the Babylonians. The heaping together of subjects is meant to give vividness to the great host of the invaders. Ver. 2. הלך ואמרת, as in ii. 2 and often. Ver. 3. Cf. xxxii. 4. Ver. 4 f. is usually taken as a comforting mitigation of the oracle of destiny: Zedekiah shall not die a violent death, but be honourably interred by his own people, which also may have taken place at Babylon; his fate, therefore, would be more tolerable than that of Jehoiakim (xxii. 18 f.). But the honourable burial after the manner of his fathers rather implies that he will die as king at Jerusalem. Cf. on the other hand the comfortless end, lii. 11. It is rather to be explained, with Hitzig, Graf, after xxxviii. 20: be obedient to the word of the Lord (שמע, with accus. as in xxxv. 14); ver. 4*b* and 5 contain the promise in this case. Ver. 5. *With the*

for thy fathers, the former kings, who were before thee, and shall mourn for thee, "Alas, Master," for I have spoken the word, is Yahveh's oracle. 6. And the prophet Jeremiah said to Zedekiah, king of Judah, all these words at Jerusalem, 7. whilst the army of the king of Babylon was warring against Jerusalem and against all the remaining cities of Judah, against Lachish and against Azekah; for these were still left among the cities of Judah as fenced cities.

burnings of thy fathers, so shall they burn for thee, i.e. carry out at thy burial such burnings as were usual in the case of kings, 2 Chron. xvi. 14, xxi. 19. The reference is not to the burning of corpses, which, on the contrary, was an offence (Amos ii. 1), except perhaps in time of pestilence (Amos vi. 10), but the burning of incense on a large scale. On mourning for the dead, cf. xxii. 18. Ver. 7. *Lachish* and *Azekah*, lying south-west in the Judæan lowland (Josh. xv. 33, 35, 39), were fortified by Rehoboam (2 Chron. xi. 9). Sennacherib had already tried hard to capture Lachish, 2 Kings xviii. 14, 17, xix. 8 = Isa. xxxvi. 2, xxxvii. 8. These were still left among the cities of Judah as fenced cities, *i.e.* untaken.

Exposition.

Here the fate of King Zedekiah is told him beforehand, as in xxxii. 3–5, but in fuller detail. But we must not suppose that the present is an appendix to that oracle, which occasioned the prophet's imprisonment. According to ch. xxxvii., which gives the exact occurrence, it was not a conversation with the king that led to his imprisonment. Moreover, xxxii. 3–5 does not give a single oracle, but the habitual preaching of the impending issue. On the other hand, xxxiv. 1–7 is the precise recounting of an oracle which Jeremiah had to convey to the king; and, indeed, ver. 2 seems to imply that he was still free, so that we cannot identify this oracle with the conversation in xxxvii. 18 ff. While xxxiv. 1 ff. in any case belongs to a later time than xxi. 1 ff. (ninth year of Zedekiah), since there are only a few fortresses yet unconquered outside Jerusalem (xxxiv. 7), it scarcely belongs to the time after the resumption of the siege spoken of in ver. 22, when Jeremiah

had been long in prison, but to the time of the first siege or that of the temporary deliverance. For the rest, from the beginning to the end of the siege the prophet foretold the fall of the city, if resistance were offered, as well as the captivity of the king, xxi. 4 ff., xxxii. 3 ff., xxxvii. 17, xxxviii. 17 ff. And in the same way, in case they surrendered to the Babylonians, he promised, during the whole time, that the king and city would be treated indulgently. God pledges His word that if the king obeys the prophet's message and submits to the Babylonians, he will not only not be slain by the harsh conqueror, but be left in office and honour until his death (cf. xxxviii. 17, 20). This Jeremiah was permitted to promise him at a time when outside Jerusalem only two cities of the Judæan territory offered resistance to the conquerors.

SECTION XXIII.

A Shameful Breach of Vows, Ch. xxxiv. 8–22.

XXXIV. 8. The word which came to Jeremiah from Yahveh, after king Zedekiah had made a covenant with the whole people which was at Jerusalem, to proclaim a setting free to them, 9. that every one should let his servant and every one his maid, Hebrew and Hebrewess, go free, that no one should keep his Jewish brother in service. 10. And all the princes and all the people, who had entered into the covenant, had obeyed, that they should freely dismiss every one his servant,

Chapter XXXIV. 8–22.

Ver. 8. The king made a *covenant* with the people, *i.e.* they bound themselves reciprocally, *to proclaim freedom to them*, i.e. to those whom it concerned, those in slavery. The phrase is plainly a technical one for proclaiming a general release, and springs from Lev. xxv. 10 (cf. Ezek. xlvi. 17; Isa. lxi. 1), where it is used on occasion of the jubilee year, the pre-exilian existence of which is confirmed by these prophetic passages, even if it remained mostly an ideal of the lawgiver, like the Sabbatical year and the regulations respecting the release of a slave after six years' service, referred to in ver. 13 f.; see Ex. xxi. and Deut. xv. That a Sabbatical year gave occasion to this decision, is unwarranted conjecture; the prophet makes no direct reference to the jubilee year in ver. 13 f., but to the regulations about the setting free in the sixth year after the purchase of a slave,—regulations existing long before, as is evident here, but not carried out. Respecting the relation of these laws to that about the jubilee year, see Herzog, xiv. p. 341 f. He calls a general release after the manner of the jubilee year well-pleasing to God, because those occasions had been so long neglected, and for this reason the majority of slaves were in illegal bondage. Ver. 9. The regulations refer only to Hebrew slaves, being based on God's relation to His people; Deut. xv. 12 expressly includes the Hebrew maid, Ezek. xxi. not.

and every one his maid; they had obeyed and dismissed them; 11. but afterwards they had again brought back the servants and the maids, whom they freely dismissed, and made them subject as servants and maids. 12. Then came the word of Yahveh to Jeremiah as follows: 13. Thus says Yahveh, the God of Israel: I made a covenant with your fathers on the day when I led them forth from the land of Egypt, from the house of bondage, saying: 14. After the lapse of seven years you shall dismiss every one his brother, the Hebrew who sold himself to thee; and he shall serve thee six years, then thou shalt freely dismiss him from thee. But your fathers hearkened not to me, and inclined not their ear. 15. And you turned this day and did that which is right in mine eyes to proclaim a setting free, every one for his neighbour, and you made a covenant before me in the house over which my name was proclaimed. 16. Then you turned again and polluted my name, and brought back every one his servant and every one his maid whom you had freely dismissed to their will, and made them subject, that they might be your servants and maids. 17. Therefore thus has Yahveh said: You have not hearkened to me to proclaim a setting free every one to his brother, and every one to his neighbour: behold, I proclaim a setting free to you, is Yahveh's oracle, to the sword, to pesti-

עבד בְּ, to keep in bondage, as often in Jeremiah (xxii. 13, xxv. 14). Ver. 11. The *afterwards* is defined by ver. 21 f.; after the withdrawal of the Babylonian army. כבשׁ, Kethib, Hiphil, everywhere else Kal (Keri). Ver. 13. *I myself* am the author of the covenant, by means of which the slaves are again to be free. On the day when I led them out of Egypt—refers to the Sinaitic legislation, which followed on the emancipation, cf. vii. 22. Egypt, the house of bondage, Ex. xx. 2 and often, here with special emphasis, pointing to the right of the slaves to deliverance; cf. Deut. xv. 15. Ver. 14. After Deut. xv. 12, where it is said more precisely that the bondage is only to last six full years. Ver. 15. שׁוּב, turning to good; on the other hand, in vv. 11 and 16 to bad. The house over which my name was proclaimed, see on vii. 10. Ver. 16. לְנַפְשָׁם, as in Deut. xxi. 14. The soul is the seat of desire, will, and therefore of free decision respecting oneself. Ver. 17. I announce setting free to you; word-play, as in xxiii. 33 = I dismiss you from the relation of service in which you stood to me (Lev.

lence and to famine, and make you a horror to all the kingdoms of the earth. 18. And I make the men, who trample upon my covenant, who have not performed the words of the covenant which they made in my presence, into the calf, which they hewed in two, passing between its pieces, 19. the princes of Judah and the princes of Jerusalem, the courtiers and the priests and the whole people of the land, which passed between the pieces of the calf. 20. And I deliver them into the hand of their foes and into the hand of those who lie in wait for their life, and their corpses shall be food for the birds of heaven and the beasts of the earth. 21. And Zedekiah, the king of Judah, and his princes I deliver into the hand of their enemies and their waylayers, and into the hand of the king of Babylon, who have departed from you. 22. Behold, I command, is Yahveh's oracle, and bring them back to this city, that they may fight against it, and conquer it, and burn it with fire, and I make the cities of Judah a desert and without inhabitant.

xxv. 42), and declare you free as air. זועה, see on xv. 4. Ver. 18. Explained by the old custom of hewing a sacrificial animal in two at the making of a covenant and passing between its parts (Gen. xv. 10), whence also perhaps the phrase כרת ברית, ὅρκια τέμνειν, *fœdus icere* = Whoever keeps not the covenant shall be cut in two in the same way. Ver. 19. The *courtiers*, see on xxix. 2. Ver. 20. See on vii. 33. Ver. 21. See the occasion of this departure of the Chaldæans in xxxvii. 5. Ver. 22. See on ii. 15.

Exposition.

Contents of xxxiv. 8–22. Rebuke on account of a disgraceful breach of faith with dependants.

This rebuke belongs to the interval between the retirement of the Babylonians towards Egypt and their reappearance before Jerusalem. Its subject is an incident which, like few events known to us, show us the prevailing spirit in Jerusalem, and explains the futility of the attempts at reformation, such as those by Josiah. We see that it was not impossible in a time of distress to rouse the people's conscience and bring

about a general acknowledgment of the divine law which had fallen into neglect and disesteem, but that as soon as the pressure from without relaxed, the fear of God professed for a time gave place to the basest selfishness. While the city was besieged by an overpowering army of Babylonians, there plainly arose, under the impression made by the earnest testimony of the prophet, a conviction of the need of acknowledging by an act of free surrender the God from whom help was yet expected. Had not the humane precepts of the law, securing freedom to Israelitish slaves at certain periods, been no longer obeyed for time beyond memory? Could they rely on the divine assistance, if they selfishly neglected so essential a part of the Sinaitic legislation? The king himself seems to have taken a conspicuous share in the decision to be made, and to have guarded it by his authority. In a general assembly in the temple (ver. 15), perhaps a day of humiliation, on which God's help was sought, a formal and solemn covenant was made, in which all bound themselves to set free all Hebrew slaves, who had lost their freedom mostly by poverty and debt. This was done on the part of the princes and priests as well as of the people. But scarcely had the danger, at which they trembled, been lessened by the temporary withdrawal of the besieging army, than excuses and pretexts enough were found to bring those who had been set free again under the yoke. So little shame was felt at breaking the faith solemnly pledged to God! Jeremiah's discourse announces the approaching punishment for this base violation of faith and covenant. Only too quickly will the enemies, from whom they thought themselves free, return, and then as God's avengers complete their destroying work.

SECTION XXIV.

A Humbling Example, Ch. xxxv.

XXXV. 1. The word which came to Jeremiah from Yahveh in the days of Jehoiakim, the son of Josiah, king of Judah, thus: 2. Go to the house of the Rechabites, and speak to them, and bring them into the house of Yahveh into one of

Chapter XXXV.

Ver. 1. In the days of Jehoiakim, in his fourth year, since, according to ver. 11, Nebuchadnezzar and the Syrians had already invaded the land, cf. xxv. 1; 2 Kings xxiv. 1 f. Ver. 2. *To the house of the Rechabites* = to their family, since they could not possess a dwelling of their own. This, of course, does not preclude their dwelling at that time in houses at Jerusalem, which was excused by the necessity of the times (ver. 11). According to 1 Chron. ii. 55, these Rechabites were a branch of the tribe of the Kenites who had been friends of the Israelites since the days of Moses; they had been received into the Israelitish community and religion, while preserving special customs and traditions. Their father Jonadab had taken part, as an influential chieftain, in Jehu's days in rooting out Baal-worship in the northern kingdom (2 Kings x. 15 ff., 23). The regulations, which the tribe had faithfully observed for almost 300 years, are traced back to this ancestor (ver. 6 f.); but plainly he merely enforced anew the old tribal custom. It is the nomadic mode of life, by whose observance these children of the desert were to be preserved from the effeminacy, subjection, and degenerate morals which are the accompaniments of culture. So Diodorus Sic. xix. 94 says of the Nabatæans: Νόμος ἐστὶν αὐτοῖς, μήτε σῖτον σπείρειν μήτε φυτεύειν μηδὲν φυτὸν καρποφόρον μήτε οἴνῳ χρῆσθαι μήτε οἰκίαν κατασκευάζειν. The modern history of Islam presents similar features. Cf. Herzog x. 427.—Lead them into the house of Yahveh, into one of the *chambers*. There was a great number of such chambers in the forecourt of the temple. They served partly as magazines, partly as official dwellings, and also, as

the chambers, and give them wine to drink. 3. Then I fetched Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brothers, and all his sons, and the whole house of the Rechabites, 4. and brought them into the house of Yahveh to the chamber of the sons of Hanan, the son of Igdaliah the man of God, which is beside the chamber of the princes, which is above the chamber of Maaseiah the son of Shallum, the keeper of the threshold. 5. And I set cups full of wine, and goblets, before the sons of the house of the Rechabites, and said to them: Drink ye wine! 6. Then they said: We will drink no wine; for Jonadab the son of Rechab, our father, commanded us saying: You shall not drink wine, nor your sons, for ever. 7. And you shall not build a house, nor sow seed, nor plant a vineyard, nor shall you possess it; but you shall dwell in tents all your life, that you may live long on the soil of the land where you sojourn. 8. Thus then have we obeyed the voice of Jonadab the son of Rechab, our father, in all which he commanded us, so that we drink no wine all our life, we, our wives, our sons, and our daughters, 9. and that we build no houses for our dwelling, and have no field, and vineyard, and sowing. 10. Thus then we dwell in tents, and obey and do all which Jonadab our father commanded. 11. But it came to pass, when Nebuchadnezzar, king of

this passage shows, for social gatherings and feasts, etc. In the present case a larger hall of the latter kind is meant. Ver. 3. *Jaazaniah* was the head of the Rechabite family at the time. His name (= Yahveh attends, hearkens) is, like the obscure one of his father, combined with the name of the Israelitish covenant-God; in like manner Jonadab, *i.e.* Yahveh impels. Ver. 4. *Hanan*, called a "man of God," and so without doubt a prophet, is otherwise unknown. His "sons" may be also his disciples, who gathered together in this hall. *Maaseiah* was "keeper of the threshold," which, according to lii. 24, was not a menial office; he is perhaps identical with the one mentioned xxxvii. 3, whose son Zephaniah filled a still higher office. Ver. 6. *Jonadab*, as an honoured head of the family, having far-reaching moral influence on his posterity, is called "our father" (cf. ver. 10), not Rechab, who appears nowhere in person. Ver. 7. Cf. iv. 5. אֹרַח agrees with 2 Kings xxiv. 2; LXX wrongly puts Assyria instead. This settlement in a city seems to be in contradiction to their regulations, but

Babylon, came up to the land, we said: Come and let us go into Jerusalem for the army of the Chaldæans and the army of the Aramæans; thus we settled again in Jerusalem.

12. Then came the word of the Lord to Jeremiah as follows: 13. Thus says Yahveh of hosts, the God of Israel: Go and say to the men of Judah and to the inhabitants of Jerusalem: Will you not receive correction to hearken to my words? is Yahveh's oracle. 14. The words of Jonadab the son of Rechab, which he commanded his sons, to drink no wine, are in force; and they drink none unto this day, for they obey the command of their father. But *I* have spoken to you early and diligently, yet you have not hearkened to me. 15. And I sent to you early and diligently all my servants the prophets, with the message: Turn ye now, every one from his evil way, and be diligent in good deeds, and run not after foreign gods to serve them: then shall you dwell in the land which I gave to your fathers; but you inclined not your ear, and hearkened not to me! 16. For the sons of Jonadab the son of Rechab observed the precepts of their father, which he commanded them, but this people hearkened not to me! 17. Therefore thus says Yahveh of hosts, the God of Israel: Behold, I bring upon Judah and upon all the inhabitants of Jerusalem all the evil which I have spoken respecting them, because I spoke to them, and they hearkened not, and I called to them, but they answered not. 18. And to the house of the Rechabites Jeremiah said: Thus says Yahveh of hosts, the God of Israel: Because you obeyed the precept of Jonadab your father, and kept all his commands, and did throughout as he bade you: 19. therefore thus says Yahveh of hosts, the God of Israel: Jonadab the son of Rechab shall not lack one to stand before me for all time.

was merely a temporary necessity which they did not regard as unfaithfulness to their traditions. Ver. 13. To receive *correction*, here rebuke by a humiliating example. Ver. 14. את הוקם, accusative, as often in the passive, Ges. § 143. 1*a*; Eng. § 140: the law and covenant of Yahveh is maintained, kept in force, carried out. Ver. 15. Cf. vii. 3, etc. ושבו, see on xxv. 5. Ver. 19. As to the form of the promise, cf. xxxiii. 17 f. The promise is not merely that the family will continue, but that its heads will be privileged to serve the Lord, standing in

intimate converse with Him (cf. xv. 19). Respecting a priestly Rechabite in apostolic times, see Eusebius, *Hist.* ii. 23. Wolff thought he discovered them in Yemen in the Keibari Jews, who also live in the Sinaitic peninsula. Palmer, *Scene of the Wanderings of the Israelites.* This conjecture has no ground. At all events they were not settled in the desert south of Canaan in Jeremiah's days, when they took refuge in Jerusalem from the foe advancing from the north. Judg. i. 16 would rather point to a southern abode.

EXPOSITION.

Contents of ch. xxxv. Humbling of Israel by means of the Rechabites. *a.* The Obedience of the latter tested, vv. 1–11. *b.* God's Judgment respecting the disobedient Israelites and this faithful family, vv. 12–19.

It was in the fourth year of Jehoiakim, when the advancing power of the enemy had frightened many strangers into Jerusalem as a fortified city, that our prophet, at the divine bidding, held up before his fellow-countrymen an example of faithful devotion to paternal injunctions which rebuked their disobedience. He one day invited the family of the Rechabites, an ancient ally of Israel-Judah, which had then taken refuge within the walls of the capital from the plundering foe, to one of the rooms in the temple where sacred feasts were held, and set wine before them. They all refused to drink, because they were forbidden such indulgence, as well as dwelling in houses and tilling the soil, by family tradition. Not only had these employments and indulgences been always avoided on the part of nomads who held tenaciously to their own modes of life, but Jonadab, who stood in special repute, and who was the head of the family about three hundred years before, made these forms of abstinence a law and testament to his posterity, and they had never departed therefrom. From the temple-chamber, where he gave the faithful tribe the promise in ver. 18 f., the prophet hastens with painful emotion into the forecourt, in order to set before the people

their unbroken treachery in the light of the example, standing bodily before their eyes, of centuries of conscientious fidelity to duty. What the Rechabites had observed so faithfully was only a human, although paternal, command,—human in reference to the authority from which it proceeded, human also in regard to the value of its contents, resting only on a ground of relative truth, and therefore claiming only conditional force. On the other hand, the great God had in the most emphatic manner (cf. the emphatic *I*, ver. 14 ff.) issued commands of absolute validity (ver. 15), adding thereto a more glorious promise than the father of the Rechabites, who remitted his race to restless wanderings: the promise of permanent abode in its own fair land. Yet the commands found no acceptance and obedience! He had renewed His admonition, not merely for a generation like Jonadab, but from one generation to another, without effect! The word of that patriarch, dead so long, still had legal force; the living testimony of Yahveh gained no hearing! On this account the doom, threatened so long, must fall on Judah-Jerusalem (ver. 17); the Rechabites, on the other hand, will receive the reward of their fidelity, the Lord recompensing the perseverance of the family in its devotion to the tradition of its pious fathers by a like prolonging of its existence, and—what is more—always accepting its service to Himself.

SECTION XXV.

JEREMIAH'S PROPHETIC BOOK, CH. XXXVI.

XXXVI. 1. And it came to pass in the fourth year of Jehoiakim, the son of Josiah, king of Judah, that this word came to Jeremiah from Yahveh, saying: 2. Take thee a book-roll and write therein all the words which I spoke to thee against Israel, and against Judah, and against all the nations, since I spake to thee, from the time of Josiah unto this day. 3. Perhaps the house of Judah will hear all the evil which I intend to do them, that they may turn every one from his evil way, and I may forgive their guilt and their sin. 4. Then Jeremiah called Baruch, son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of Yahveh, which he had spoken to them, in a book-roll. 5. Then Jeremiah commanded Baruch thus: I am restrained, I

CHAPTER XXXVI.

Ver. 2. אליה for עליה.—על, *against*. The reference is to the menacing prophecies, which indeed had hitherto been predominant, as in xxx. 2 a book of promises is composed. It is not probable, and this passage does not require us to think, that during the twenty-three years of his preaching (xxv. 3) Jeremiah never wrote anything. But now a complete review of his discourses is proposed, which will make a deep impression on the people. For this end Jeremiah, who could certainly write himself, dictated the book. In so great a work, for which he had again to rely on the Spirit, he gladly availed himself of the help of his trusty servant (Baruch, cf. xxxii. 12). That he refreshed his memory by former records of single oracles is obvious; but he not merely read aloud former leaves, but threw the whole into a new shape, thus laying a basis for his present book. Ver. 5. עצור might mean: kept in custody (xxxiii. 1, xxxix. 15). But since, according to ver. 19, Jeremiah moves freely about, the hindrance must refer to visiting the temple. A prohibition is meant, preventing him entering the

cannot go into the house of Yahveh. 6. Therefore go thou in and read from this roll, which thou hast written from my mouth, the words of Yahveh in the ears of the people in Yahveh's house on the fast-day; and also in the ears of all Judah, which have come from their cities, thou shalt read them. 7. Perhaps their supplication will fall before the Lord, and they will turn every one from his evil way, for great is the wrath and the fury of which Yahveh has spoken to this people. 8. Then Baruch the son of Neriah did all as Jeremiah the prophet commanded him, in reading aloud from the book the words of Yahveh in Yahveh's house.

9. And it came to pass in the fifth year of Jehoiakim, the son of Josiah, king of Judah, in the ninth month they proclaimed a fast before Yahveh, the whole people at Jerusalem, and all the people that had come from the cities of

place where he was accustomed to speak in public. Ver. 6. *On the fast-day.* This description applies not merely to the one day of atonement in the seventh month. In those disturbed times, days of fasting and humiliation were often proclaimed; hitherto Jeremiah had chiefly spoken on these occasions; now the written word was to take the place of the oral word forbidden him, in order, if possible, to move the people to true repentance. That Jeremiah refers to the fast-day mentioned in ver. 9 in the ninth month of the fifth year, before he made this earnest attempt at conversion, is unlikely in itself, and is also too opposed to the entire course of the narrative. Ver. 9 does not exclude a former reading, which is required by ver. 8, but only relates the occasion that led to the burning of the book. Ver. 7. Perhaps their supplication *will fall down*, more drastic than the usual נוּא (Ps. cxix. 170 and often), describes, like the latter, reaching God, but in more humble and urgent form. What falls before any one's eyes he must notice. Ver. 8. To read aloud = in reading aloud. Construction as in xliii. 4 and often. Ver. 9. In the fifth year, —LXX wrongly in the eighth,—in the ninth month, about December, cf. ver. 22. They proclaimed a fast-day, an extraordinary day of humiliation, as was usually done when calamity threatened (Joel i. 14; 1 Kings xxi. 9, 12; 2 Chron. xx. 3). The fear probably referred to the Chaldæans who were advancing nearer and nearer (ver. 29), and who at this crisis had not yet arrived before Jerusalem. The whole people here appears inexactly as proclaiming the fast, in order to intimate that the

Judah to Jerusalem. 10. Then Baruch read from the book the words of Jeremiah in Yahveh's house in the chamber of Gemariah the son of Shaphan the scribe, in the upper fore-court at the entrance of the new gate of Yahveh's house in the ears of all the people. 11. Then Micaiah the son of Gemariah, the son of Shaphan, heard all the words from the book. 12. And he went down to the house of the king to the chamber of the secretary, and behold, all the princes were sitting there: Elishamah the secretary, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes. 13. Then Micaiah made known to them all the words which he heard, when Baruch read from the book in the ears of the people. 14. And all the princes sent to Baruch Jehudi, son of Nethaniah, the son of Shelemiah, the son of Cushi, saying: "That roll, from which thou readest in the ears of the people—take it in thy hand and come!" Then Baruch the son of Neriah took the roll in his hand and came to them. 15. And they said to him: "Sit down now and read it in our ears;" then

whole people took part in the celebration. הבאים, not for the purpose of worship, but because of the insecurity of the country. Ver. 10. *Gemariah*, the king's secretary, had a room in the temple; he seems in particular to have had charge of all that pertained to worship in the government. The treasury proper was in the palace (ver. 12); his father Shaphan is perhaps the one mentioned in 2 Kings xxii. 3 likewise as secretary, his brother the protector of Jeremiah mentioned in xxvi. 24. The *new gate*, see on xxvi. 10. The chamber in question was at its *entrance*. Since the people were not admitted into the inner court, this hall had an exit towards both fore-courts; of course, Baruch sat on the raised steps, with face to the people, therefore פתח applies as usual to the outer place in front of the gate. Ver. 12. In the royal treasury, separated, according to ver. 20, by a court from the king's dwelling, the secretaries and other dignitaries or "princes" were then holding a session. More exactly, this room is called the chamber of the secretary Elishamah, ver. 20. *Elnathan*, see on xxvi. 22. Ver. 14. *Jehudi*, a subordinate officer, perhaps deriving his name from the fact that he became a naturalized Jew as the first member of his family, according to Deut.

Baruch read in their ears. 16. And it came to pass, when they heard all the words, they looked at one another with alarm, and said to Baruch: We must verily make known all these words to the king. 17. And they questioned Baruch thus: Tell us now, how thou wrotest all these words from his mouth? 18. Then Baruch said to them: He spake all these words to me with his mouth, whilst I wrote them in the book with ink. 19. And the princes said to Baruch: Go, hide thyself, thou and Jeremiah, and let no one know where you are. 20. Then they went in to the king into the court—and they had laid up the roll in the chamber of Elishamah the secretary,—and made known to the king all these things. 21. Then the king sent Jehudi to fetch the roll, and he fetched it from the chamber of Elishamah the secretary; and Jehudi read it in the ears of the king, and in the ears of all the princes who stood about the king. 22. But the king was sitting in the winter-house in the ninth month, and a brazier was kindled before him. 23. And it came to pass, when Jehudi had read three or four pages, he cut it off with the penknife and cast it into the fire that was in the brazier, until he had destroyed the whole

xxiii. 9, his great-grandfather having been a Cushite. Ver. 16. Properly, they were alarmed one at another, *i.e.* expressed their horror one to another at the import of the divine words (see ver. 24) by look and bearing, Ges. § 141. Ver. 18. יקרא, he dictated (imperf. in case of frequent repetition or long continuance). דיו, ink, here only. Ver. 22. אָח, brazier, filled with burning coal and set in the middle of the room, the inmates sitting round and warning themselves—used still in Jerusalem. את, variously explained, lays greater stress on the noun, somewhat like our "and indeed." Ver. 23. *Pages* does not quite correspond to דלתות, properly door-wings, denoting the columns, the four-cornered squares into which the rolls were divided. Such a column plainly covered the whole breadth of the roll, so that it might be separated therefrom at one stroke. From this usage has come the designation of chapters or sections as "doors" among the later Jews and Arabs. The burning suggests a papyrus or parchment roll. כקרא, as soon as Jehudi had read, he (the king) cut it off; imperf., because the act was repeated piece by piece, as is also intimated by the infin. והשלך and what follows: until the roll was at an end, *i.e.*

roll in the fire that was in the brazier. 24. And they were not alarmed, nor tore their garments, the king and all his servants who heard all these words; 25. and although Elnathan and Delaiah and Gemariah begged the king not to burn the roll, he hearkened not to them. 26. And the king commanded Jerahmeel the king's son, and Seraiah son of Azriel, and Shelemiah son of Abdiel, to fetch Baruch the scribe, and Jeremiah the prophet; but Yahveh had hidden them.

27. Then the word of Yahveh came to Jeremiah, after the king had burnt the roll with the words which Baruch wrote from Jeremiah's mouth as follows: 28. Take thee again another roll, and write therein all the former words which were on the first roll, which Jehoiakim, king of Judah, burnt. 29. And respecting Jehoiakim, king of Judah, thou shalt say: Thus says Yahveh: Thou hast burnt this roll with the words: Wherefore hast thou written therein: "The king of Babylon will certainly come and destroy this land, and banish therefrom men and cattle"? 30. Therefore thus says Yahveh respecting Jehoiakim, king of Judah: He shall have no one to sit on the throne of David, and his corpse shall be cast

destroyed in the fire burning in (אֵת for עַל) the pan. Ver. 24. The hearing of God's threats of judgment did not make the impression on them which it must have made if they had not been thoroughly hardened, 2 Kings xxii. 11. Ver. 25. The princes mentioned in ver. 12, who were so impressed (ver. 16), wished to restrain the king from the outrage, the fear of which led them not at once to bring the roll with them (ver. 20). Ver. 26. *King's son*, prince of the royal family, not the real son of Jehoiakim, who was now about thirty years old. Yahveh withdrew them from the sight of the spies. Without the Lord's forethought they would not have been hidden. Ver. 29 gives in the form of an objection the substance of the prophecy which had been burnt, and which inflamed the king's wrath,—the threat, running through the whole book, of a complete destruction of the land by the king of Babylon. Ver. 30 was, of course, not said to the king in person. Hence he is spoken of in the third person, whereas in ver. 29 he was still addressed in living presence. The three months' (!) reign of Jehoiachin, son of Jehoiakim (2 Kings xxiv. 6, 8), is not a testimony against but for the fulfilment of this oracle.

out to the heat by day and the cold by night. 31. And I will visit on him, and on his seed, and on his servants their guilt; and I will bring on them, and on the inhabitants of Jerusalem, and on the men of Judah, all the ruin which I spoke respecting them, but they would not hear. 32. And Jeremiah took another roll and gave it to Baruch, son of Neriah, the scribe; and he wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim, king of Judah, had burnt in the fire; and many other words of the same kind were added.

Respecting the forbidding of burial, see on xxii. 19. Ver. 32. Not only was no prophetic saying banished from the world by the king's outrage, but the second roll was made still more complete, enlarged by many testimonies of like purport, especially those of later origin. כהמה here only, in pause.

Exposition.

Contents of ch. xxxvi. Jeremiah's Prophetic Book and its Fortunes. *a.* Preparing of such a book in the fourth year of Jehoiakim (vv. 1–8); *b.* Its Destruction by the king in the next year (vv. 9–26); *c.* Renewal of the Book and Oracle respecting Jehoiakim and his nation (vv. 27–32).

In that eventful fourth year of Jehoiakim, whose influence on history as well as on Jeremiah's prophetic labours was pointed out, p. 199, the prophet received the divine direction to record in a book-roll intended for public reading all his previous discourses which were chiefly of threatening import. There was a twofold reason for this being done just then. First, it might be expected that such a complete collection of the prophetic announcements which had remained unchanged for decades, now visibly hastening to fulfilment, so far as they had not yet been fulfilled, would make an overwhelming impression on the readers and hearers. In the second place, without doubt Jeremiah had been strictly forbidden, in consequence of the powerful discourses he had delivered there in this very year, to enter the temple and

address the people. The written word was now to take the place of oral preaching. Thus the basis was laid for the present compilation, which does not preclude earlier recording of single oracles. Jeremiah dictated this book to his trusty disciple Baruch, and commanded him to read it to the people "on the fast-day," *i.e.* on the penitential days with which its contents were most in keeping, in the hope by this powerful testimony to bring the community to reflection and repentance before God. Baruch perhaps did this several times without the attention of the great ones being arrested. But ver. 9 ff. relates how on one such occasion, towards the end of the fifth year of Jehoiakim, the book in question fell into the hands of the king. On that specially solemn fast-day, when all the people assembled and listened in the temple, the reading seems to have made a deeper impression. The attention of the secretary's son, in whose room Baruch was sitting, was drawn to the matter, which seemed to him grave and urgent enough to be at once reported to his father, who was in the royal treasury. The princes and dignitaries there assembled sent for Baruch with his roll and had it read. They were not insensible to the divine greatness of what they heard, were receptive to God's word, and wished no ill to Jeremiah; and the contents of the roll startled them greatly. They felt themselves bound to inform the king of the matter, not merely from political motives, but that the head of the nation might know the threats coming to all appearance from the Lord. But they first advised Baruch to take refuge along with his master in a safe hiding-place, knowing as they did the tyrant so well. In fact Jehoiakim, who desired at once to see the roll, on hearing the writing showed no sign of a troubled conscience, but cast the roll piece by piece, as it was read to him, into the fire in order to demonstrate his scorn, and, still more, his indignation at the prophet's treasonable language. He would also have seized the prophet's person. But at God's bidding Jeremiah

had followed the counsel of the princes and remained in hiding under the care of his God, but not idle or dismayed. On hearing of the unexampled violence towards the word of God of which the king had been guilty, he received the oracle given in ver. 30, which agrees substantially with the sentence passed in xxii. 18 f. Jeremiah met the foolish violence, by which God's enemy thought to banish that mighty word from the world, with the renewed assurance, that the hateful prophecies would all be fulfilled, and as a pledge of this cheerfully wrote them again, and that not in a reduced but an enlarged form. This example of the way in which a prophet, not at his own will and at random, but at God's express and repeated command, as well as with the special assistance of God's Spirit and God's outward protection, committed his oracles to writing, has an important bearing also on those prophetical books, the occasion of whose origin is not expressly noted. The God who inspired these discourses also cared for and watched over their preservation.

SECTION XXVI.

JEREMIAH'S FORTUNES DURING THE SIEGE, CHS. XXXVII.–XXXIX.

I. HIS IMPRISONMENT, CH. XXXVII.

XXXVII. 1. And Zedekiah, the son of Josiah, became king instead of Coniah, the son of Jehoiakim, whom Nebuchadnezzar, king of Babylon, made king in the land of Judah. 2. But he, like his servants and the people of the land, hearkened not to the words of Yahveh, which he spake by Jeremiah the prophet. 3. And king Zedekiah sent Jehucal son of Shelemiah, and Zephaniah son of Maaseiah the priest, to Jeremiah the prophet, to say: Pray now for us to Yahveh, our God. 4. And Jeremiah still went in and out among the people, and they had not yet put him into the house of confinement. 5. And the army of Pharaoh had marched forth from Egypt; and the Chaldæans, who were besieging

CHAPTER XXXVII.

Ver. 1. *Coniah,* see on xxii. 24. *Nebuchadnezzar,* see on xxi. 2. *Zedekiah* was invested by Nebuchadnezzar with the royal dignity, 2 Kings xxiv. 17. Ver. 2 gives the state of constant disobedience as the reason why the prophet's reply to the king's earnest question must be unfavourable. בְּיַד, properly, by the hand, the mediating organ, often in the case of prophetic mediation; cf. l. 1. Ver. 3. *Jehucal,* mentioned among the princes, xxxviii. 1; cf. ver. 4. *Zephaniah,* see on xxi. 1, head of the priesthood. As in the former case, xxi. 2, the deputation was an influential one. *Pray now for us, i.e.* for a favourable answer; cf. ver. 7, "to inquire of me." Ver. 4. Descriptive sentence. In contrast with the following period Jeremiah was then free. That he no longer needed to conceal himself, is here assumed as self-evident. This was the case under Jehoiakim.—כְּלִיא as in lii. 3 (for which Keri both times has כְּלוּא) = כֶּלֶא, ver. 15. Ver. 5. The *Pharaoh* is *Hophrah* (see on

Jerusalem, had heard news of this and withdrew from Jerusalem. 6. Then Yahveh's word came to the prophet Jeremiah as follows: 7. Thus says Yahveh, the God of Israel: Thus shall you say to the king of Judah, who sent you to me to inquire of me: Behold, the army of Pharaoh, which marched forth to your help, turns again to Egypt its own land; 8. and the Chaldæans shall return and fight against this city, and take it and burn it with fire. 9. Thus says Yahveh: Deceive not your souls, saying: The Chaldæans shall really depart from us; for they shall not depart. 10. For although you smote the whole army of the Chaldæans, who fight with you, and only wounded men were left among them, they shall arise, every one in his tent, and consume this city with fire.

11. And it came to pass, when the army of the Chaldæans had withdrawn from Jerusalem, because of the army of Pharaoh, 12. Jeremiah went forth from Jerusalem to go to the land of Benjamin to take up a portion among (his) kindred. 13. And he came to the Benjamin-gate; but there was there a commander of the watch called Irijah, son of

xliv. 30), called Uah-ab-ra on the monuments, the fourth ruler of the twenty-sixth dynasty. He advanced across the Egyptian boundary towards the north. On hearing the news of his march (properly, they heard their news), the besiegers quickly abandoned their work and made head against this more powerful foe. Nothing further is said about the encounter; yet, according to ver. 7, the Egyptians seem to have evaded it. Cf. Ezek. xvii. 15, 17, according to which Zedekiah had asked them for help. עלה, *Niphal*, to withdraw, as in ver. 11. Ver. 9. Deceive not your souls = yourselves, by thinking: they will really depart. The Chaldæans were still in the neighbourhood, and their departure was not a final one. Ver. 10. Though only wounded men, *i.e.* individuals, and these wounded (properly, a stronger word: pierced through, li. 4), remained of the whole hostile army, yet these, each one by himself, of his own instinct, would rise out of their tents to execute the divine judgment on the city. Ver. 12. לחלק, Hiphil, the ה having fallen out by a common syncope (xxvii. 20), to divide, to take up a portion, inheritance, is to be understood according to the ancient expositions, which משם suits, of sharing an inheritance. It is a technical term not occurring elsewhere.—בתוך העם, to be explained according to 2 Kings iv. 13: in the midst of kindred, see on xvii. 19. Ver. 13. בעל פקדות here

Shelemiah the son of Hananiah, and he seized Jeremiah, saying: Thou intendest to fall away to the Chaldæans. 14. Then said Jeremiah: "Falsehood! I do not intend to fall away to the Chaldæans." But he hearkened not to him, and Irijah seized Jeremiah and led him to the princes. 15. Then the princes were wroth with Jeremiah, and smote him, and put him into prison in the house of the scribe Jonathan, for they had made it a prison. 16. So Jeremiah came into confinement and into the cells; and Jeremiah remained there many days.

17. Then king Zedekiah sent for him, and the king questioned him secretly in his house, and said: Is there any message from Yahveh? Then said Jeremiah: Yes. And he said: Thou shalt be delivered into the hand of the king of Babylon. 18. Then said Jeremiah to king Zedekiah: What offence have I done thee, and thy servants, and this people, that you have put me into prison? 19. And where now are your prophets, who prophesied to you the words: "The king of Babylon will not come on you and on this land"? 20. And now hearken, I pray thee, my lord and king, let my supplication fall before thy face, that thou bring me not back into the house of Jonathan the scribe, lest I die there. 21. Then king Zedekiah gave command, and they confined Jeremiah in the court of the guard, and brought him daily a

only; properly, holder of the watch.—נפל אל, see on xxi. 9. Ver. 15. The princes friendly to Jeremiah, who took his part under Jehoiakim (chs. xxvi., xxxvi.), were no longer present; without doubt they had been carried into captivity with Jehoiachin (Graf). Those now in office were worse than the king himself. Ver. 15. The scribe's house had been converted into a prison, because it was perhaps specially suited thereto, having underground cells; and in a time of siege such places were needed in order to restrain obstinate or suspicious individuals. Ver. 16. Instead of כי בא read ויבא, as conversely in Isa. xxxix. 1 כי שמע is to be read instead of וישמע, after 2 Kings xx. 12 (Hitzig, Ewald, Graf); LXX the same.—חניות, after analogy of Syriac and Arabic, from a singular חָנוּת, cell. Ver. 19. Instead of אַיּוֹ (properly with suffix = where is it?), Keri puts the more simple אַיֵּה. Ver. 20. נפל, see on xxxvi. 7. Ver. 21. ונתן, infin. abs. in the case of a daily-repeated action. This provision

loaf of bread from the bakers' street, until all the bread was consumed from the city. So Jeremiah remained in the court of the guard.

was, of course, implied in the king's order. *A loaf of bread for the day.* In Syria still the bread is baked in thin, round, plate-shaped loaves, Herzog, ii. 54. The portion given the prisoner was scanty, but still an improvement in the circumstances. Of course it only lasted as long as bread was to be got in the city, which at last was not the case (xxxviii. 9, lii. 6). The passage shows that there was a *bakers' street*, a bakers' bazaar, in Jerusalem.

EXPOSITION.

The section chs. xxxvii.–xxxix., recounting the *fortunes of the prophet* during the siege of Jerusalem under Zedekiah, belongs to the more historical part added as a sort of appendix to Jeremiah's book. Ch. xxxvii. first relates his imprisonment, falling within the pause in the siege caused by the advance of the Egyptian army. *a.* In this intermediate period, vv. 1–10 give an oracle of the prophet imparted to the king in answer to his inquiry; *b.* Close on this followed the arrest of Jeremiah by a military officer, vv. 11–16; *c.* Later, when the Chaldæans had again approached, an interview with the king took place, which led to Jeremiah's transference to the "court of the guard," vv. 17–21.

King Zedekiah sent (xxxvii. 3) a similar embassy as at the beginning of the siege (xxi. 1 ff.) to the prophet while he was yet at liberty. It was the time when the approach of an Egyptian army gave the anxious Jerusalemites a breathing space, causing the Chaldæans hastily to break up the siege and hasten to meet this more dangerous foe. Was this not obvious assistance from the Lord? So, without doubt, it was explained by the popular prophets, who saw in it a glorious confirmation of their optimistic oracles (cf. ver. 19). The king, too, cherished the hope that even the gloomy Jeremiah would not this time give one of his comfortless answers. He sent some of the most influential men to him and appealed to

his priestly heart, longing for prophetic information (ver. 3). But the inexorable, iron prophet, neither to be terrified by threats nor softened by entreaty, again shattered all hope by the oracle that the Egyptians (defeated or discouraged) would return home and the foe come back. It was not political sagacity, but prophetic insight into the inner causes (ver. 2) necessitating the coming judgment (ver. 10), which again made him a prophet of evil. Nor was it moral reflection, but the gift of the real seer, which told him that now and in no other form than the threatened one (conquest by the Chaldæans) judgment would come on the city (vv. 8–10).

At this time, when free movement was again possible to the inhabitants of the city, Jeremiah desired one day to go to Anathoth, his native town, to arrange his affairs at home, probably to divide an inheritance that had accrued during the siege, when he found himself stopped at the Benjamin-gate, which led in that direction. Despite protestations of innocence, he was arrested by the commander to whom the keeping of the gate was entrusted. The real ground was plainly the bitter hatred cherished by the leaders of the nation, especially the military ones, against the man who was constantly counselling surrender and discouraging many (cf. xxxviii. 1 ff.).

In the harsh confinement imposed on him, where he had to pine long with hunger, the prophet would have perished miserably unless there had arisen again in King Zedekiah a longing to hear his words whose truth had been recently impressed on him by the return of the dreaded invaders. The weak prince arranged a secret interview with the prophet in his palace, in order once more to hear from his lips in bare words the fate of the city. But the prophet, unbending in executing the divine command while not insensible to the ill-usage he suffered, used the occasion to remind the king that he was only suffering for the truth's sake, as would be seen at last, and begged for more humane treatment. This request was granted him. He received a more tolerable abode in the

"court of the guard," where he remained a longer time (cf. xxxii. 2, xxxiii. 1).

II. NEW ATTACK ON THE PROPHET'S LIFE, CH. XXXVIII.

XXXVIII. 1. And Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words which Jeremiah spoke to all the people, saying: 2. Thus says Yahveh: He that remains in the city shall perish by the sword, and by famine, and by pestilence. And he that goes forth to the Chaldæans shall remain alive, and have his soul for a prey and live. 3. Thus says Yahveh: This city shall certainly be delivered into the power of the army of the king of Babylon, and he shall take it. 4. Then said the princes to the king: Let this man, we pray thee, be put to death; for he verily weakens the hands of the men of war who are left in this city, and the hands of all the people, by addressing to them such words; for this man seeks not the weal of this nation, but its harm. 5. Then said king Zedekiah: Behold, he is in your hand, for the king verily can do nothing beside you. 6. Then they took Jeremiah and cast him into the cistern of Malchiah, the king's son, which is in the court of the guard, and let

CHAPTER XXXVIII.

Ver. 1. Here four princes specially hostile to Jeremiah are mentioned (xxxvii. 15). Among them Jucal occurs, xxxvii. 3, Pashhur, son of Malchiah, xxi. 1. The words which he spoke (partic.) again and again to all the people with whom he came in contact. In the guard-court he was not cut off from intercourse; and what he said there to individuals became known, of course, to every one. Ver. 2 as in xxi. 9. Ver. 3. Cf. xxxvii. 17 *et al.* Ver. 4. יומת את, see on xxxv. 14.—בי על כן, see on xxix. 28. מרפא with א as often instead of מְרַפֶּה, he makes slack the hands of the warriors, who, moreover, are not numerous; deprives them of courage and energy.—דרש לשלום ל, to seek any one's peace, to seek his good. Ver. 5. For the king is not one able to do anything beside you. אחכם for אֲחֵכֶם. In these words Zedekiah shows his fear of the importunity of the princes. Ver. 6. וישלכו, *scriptio def.* in Hiphil, as occasionally.—*The cistern of*

Jeremiah down by ropes; and there was no water in the pit but mud, and Jeremiah sank in the mud.

7. Then Ebed-melech the Cushite, a eunuch who was in the king's house, heard that they had cast Jeremiah into the pit, whilst the king sat in the Benjamin-gate. 8. And Ebed-melech went forth from the king's house and spoke to the king, saying: 9. My lord and king, these men have done evil in all which they did to Jeremiah the prophet, whom they cast into the pit, so that he is dying in the place of hunger; for bread is exhausted in the city. 10. And the king commanded Ebed-melech the Cushite, saying: Take hence with thee three * men, and bring up the prophet Jeremiah from the pit before he die. 11. Then Ebed-melech took men with him and went into the king's house to the room under the treasury, and took thence torn clouts and

Malchiah, article in the construct state, not altogether rare before proper name, Ges. § 110. 2*b*; Eng. § 108.—The *king's son*, see on xxxvi. 26. Ver. 7. *Ebed-melech*, an Ethiopian stranger, attendant of the king, as his name states, and a eunuch, as איש סריס (elsewhere merely סריס, see on xxix. 2) indicates. Lev. xxii. 24 and Deut. xxiii. 2 raise no difficulty in the case of a slave come from abroad. In a court so thoroughly worldly, where a great harem existed (ver. 22), heathenism would be imitated in this respect also.—והוא descriptive clause, indicating that he was in the royal castle while the king was absent. The princes no doubt waited till the vacillating king was absent to carry out their violent measures. He sat in the *gate of Benjamin* (xxxvii. 13), an important post of observation. Ver. 9. וימת, not: and he would have died (even without this) of hunger, which would have considerably palliated the crime, but as a certain effect of the act; so that he must die when the supply of bread fails, because he cannot move from the place and go after means of subsistence, which will not be brought to him in the general scarcity. It is, of course, implied that the means of living are not quite wanting, although the bread is exhausted (xxxvii. 21). As to the form, cf. Gen. xliv. 5. Ver. 10. Instead of שלשים read שְׁלֹשָׁה or שְׁלֹשֶׁת, as in 2 Sam. xxiii. 13. The king had no superfluous men, and the plural אנשים also shows that originally the reading was different, Ges. § 120; Eng. § 118 (Hitzig, Ewald, Graf). Ver. 11. בלוים and בלואים (ver. 12), old clothes or rags, from בלה, to be worn away. סחבות, better Keri without the article, which may have

rotten rags, and he let them down by cords to Jeremiah in the pit. 12. Then said Ebed-melech the Cushite to Jeremiah: Put, I pray thee, the torn and rotten rags under both thy shoulders under the cord; then Jeremiah did so. 13. And they drew Jeremiah up by the cords out of the pit, and Jeremiah remained in the court of the guard.

14. And king Zedekiah sent for the prophet Jeremiah to the third entrance which is in Yahveh's house. And the king said to Jeremiah: I would ask thee about a matter; conceal nothing from me. 15. Then said Jeremiah to Zedekiah: If I tell thee, wilt thou not surely kill me? And if I counsel thee, thou wilt not listen to me. 16. Then king Zedekiah secretly swore to Jeremiah, and said: As truly as Yahveh lives, who has made us this soul, I will not kill thee nor give thee into the hand of the men who watch for thy life. 17. Then said Jeremiah to Zedekiah: Thus says Yahveh, the God of hosts, the God of Israel: If thou certainly goest forth to the princes of the king of Babylon, thy soul shall live, and this city shall not be burnt with fire, and thou shalt remain alive along with thy house. 18. But if thou goest not forth to the princes of the king of Babylon, this city shall be delivered into the hand of the Chaldæans, and they shall burn it with fire, and thou shalt not escape from their hand. 19. Then said king Zedekiah to Jeremiah: I am afraid of the Jews, who have fallen away to the Chaldæans; I should perchance be delivered into their hands, and they would make a mock of me. 20. Then said Jeremiah: Thou

arisen from the next verse, torn rags.—מלחים (from מלח, to rub), cast-off clouts. He carefully gets this old stuff, because it will form a soft covering for the cords, that the latter may not cut. Ver. 12. אציל, properly, joining, joint; but here at all events neither knuckle nor elbow, but *shoulders*, so that ידים in the wider sense stands for the whole arm. Ver. 14. To the *third entrance* (art. only with the adj., Ges. § 111. 2*a*; Eng. § 109), which is in the temple—a quite unknown locality. *I would ask thee about a matter* (= a divine revelation, cf. xxxvii. 17). Ver. 17 f. The same counsel as from the first, cf. xxi. 8 f.; but here given to the king specifically as in xxxiv. 1–7, and put according to the consequences to him of compliance or neglect. Ver. 19. נפל אל, see on xxi. 9. Ver. 21. מאן, verbal

shalt not be delivered up. Hearken now to Yahveh's voice concerning that which I say to thee, that it may be well with thee, and thy soul may live. 21. But if thou refuse to go forth, this is the word which Yahveh showed me: 22. Behold, all the women, who are left in the house of the king of Judah, shall be led forth to the princes of the king of Babylon, and these women shall say: "The men of thy friendship have misled thee and overpowered thee. When thy feet remain fast in the mire, they go away backward." 23. And all thy wives and thy children shall be led forth to the Chaldæans, and thou shalt not be saved from their hand, but shalt be seized by the hand of the king of Babylon, and thou shalt burn this city with fire. 24. Then said Zedekiah to Jeremiah: "Let no one know about these matters, lest thou die. 25. And if the princes shall hear that I have spoken with thee, and they come to thee and say to thee: Tell us now what thou saidst to the king, conceal it not from us, and we

adjective. The word which Yahveh showed me. ראה used of the prophetic reception, whose import as a word uttered by the Lord may be described as something seen, Ezek. xi. 25. Ver. 22. All the women left in the house of the king of Judah (not "will be left") intimates that the harem had been already reduced by the difficulty of the times and the different conquests of the capital. Nägelsbach identifies these *left*, in contrast with נשיך, with those inherited from former kings; but in any case the latter are included under the former phrase. The satirical song derides the king as one betrayed and brought to ruin by his own friends, and is borrowed pretty literally from Obad. 7. In point of fact, the friends and allies mentioned in xxvii. 3, especially the Edomites, showed malignant joy at the fall of Jerusalem, and contributed to its humiliation and ill-usage. Cf. xx. 10 with אנשי שלמך. The conclusion of the verse may have sprung from a satirical song or current proverb referring to faithless friends. When the one tempted to go first sank in the mire (בּיץ here only; cf. בִּצָּה), they faithlessly drew back instead of helping him.—To take רגלך (for רגליך) as subject to the second verb (Nägelsbach) is out of place. One who sinks in the mire cannot go back. Ver. 23. Accusative as often with passive, which here changes into the participle, because the influence of ver. 22 is still felt. Cf. xxxiv. 2. Thou wilt be seized by his hand, or in his hand. Thou wilt burn, *i.e.* cause it to be burnt by thy sin. LXX,

will not kill thee; and what has the king said to thee? 26. then thou shalt say to them: I caused my supplication to fall before the king's face not to put me again into the house of Jonathan, lest I die there." 27. Then came all the princes to Jeremiah and questioned him: and he answered them exactly according to these words which the king commanded him; then they left him alone; for the matter was not spread abroad. 28. And Jeremiah dwelt in the court of the guard until the day that Jerusalem was taken.

Syriac, Chaldee, Hitzig, Ewald, Graf read תְּשַׁלַּח; easier, but scarcely correct. Ver. 26, *I caused my supplication to fall.* = prayed most humbly, see on xxxvi. 7. Jeremiah really addressed the request to the king previously, xxxvii. 20. Ver. 28*b* belongs to ch. xxxix.

Exposition.

Contents of ch. xxxviii. New attack on the prophet's life, and its defeat. *a.* Jeremiah in the hands of the hostile Princes, vv. 1–6; *b.* His deliverance by Ebed-melech, vv. 7–13; *c.* Secret Interview with Zedekiah, vv. 14–28.

Although Jeremiah had once, according to ch. xxxvii., escaped the wrath of the princes, the king making his imprisonment milder, they still remained his deadly enemies. They did not without reason reproach him with depriving the people of spirit and strength to resist by constantly insisting on the uselessness of resistance, and openly counselling passing over to the enemy's camp (cf. xxi. 8 ff.). From the ordinary civil and military standpoint they were in the right, as even modern historians are unable to do the prophet justice in this respect (cf. Maspero, *Gesch. d. Morgenl. Völker im Alter*, p. 495 f.). But it is otherwise when the nature of prophetic revelation is taken into serious account. When revelation set before Jeremiah the irrevocable fate of rebellious Jerusalem, compelling him also to impress it on his people, he was in the power of a higher lord, and could not remain silent for the sake of momentary outward "unity," but was obliged to

dissuade from useless courses, although he thereby put his life in the balance, and in addition to inner conflicts exposed himself to endless outward suffering. When attention was called to the demoralizing influence which the words of the imprisoned prophet might exercise from the court of the guard, the princes urged the king to adjudge him worthy of death as a traitor. The weak king did not wish to do this, but had not the courage to defend the man of God, and gave them full authority to do as they pleased, while himself disclaiming all responsibility. Even the princes did not wish apparently to stain themselves with the blood of the hated yet dreaded prophet; they reduced him to impotence all the more cruelly by letting him down into a half-empty, deep cistern, in the mud of which he sank. Thus a lingering death by starvation in a dreadful dungeon seemed to hang over him.

But God touched the heart of a man from whom the great prophet's deliverance was least to be expected. It was a dark foreigner, Ebed-melech by name, a lower official of the royal court, probably of the harem, who, without doubt more deeply affected by the prophet's teaching than the Israelites, believingly took heart (xxxix. 18) to carry tidings to the king, who was then occupied without at the city wall, of what had taken place in his absence, and to make representations about it. He easily succeeded in turning the fickle king round; and with the help of some soldiers, whom the king placed at his disposal, he drew Jeremiah up from his horrible prison, carrying all this out with loving care, as told in ver. 11 f. What reward the active Moor received for this is related in xxxix. 15–18.

This incident is followed by a secret interview which the king arranged with Jeremiah. One sees how in the breast of this unhappy prince a right sense of certainty and confidence in the prophet's words was always struggling with deeply-rooted unbelief and disobedience, without permanently gaining

the mastery, and without acquiring decisive influence over his resolution. Jeremiah now reminded the king, before giving him the desired prophetic information, how little right one, who had never followed the divine directions, but had rewarded candour with ill-usage, had to demand further information (ver. 15). On the king's assurance upon oath that he would not deliver him again to his enemies, he repeated what he had often described as the fate of the city, this time with urgent personal advice to the king to surrender himself, because he might still find favour, but in the opposite case would cause the destruction of the city (vv. 18, 23). It was not courage but cowardice which kept the king back from obeying the divine word. He confessed that nothing but fear of the derision of his own subjects who had gone over to the enemy's camp deterred him from following their example. The prophet assured him that he would not be given up to the wrath of those men, among whom many opponents of the king were perhaps found; on the other hand, greater disgrace awaited him if he resisted longer; in that case the women of his own harem would sing satirical songs about him as a fool betrayed by his friends, and he would have the destruction of the city on his conscience. The king gave no reply. He felt without doubt that Jeremiah spoke the truth, but could not bring himself to obey his counsel. He satisfied himself with enjoining on the prophet strict silence respecting the interview with him, that he might be able to keep his oath (ver. 16). If the artful princes inquired, he was to put them off with saying that the prophet's own fate had been talked of, as was the case at a former conference (xxxvii. 20), and to some extent at the present one. Thus the prophet remained, without further molestation, in the guard-court of the royal castle till the capture of the city.

III. JEREMIAH AT THE FALL OF JERUSALEM, CH. XXXIX.

XXXVIII. 28*b*. And it came to pass, as soon as Jerusalem was taken—[xxxix. 1, in the ninth year of Zedekiah, king of Judah, in the tenth month, Nebuchadnezzar, king of Babylon, came with his whole army to Jerusalem and besieged it; 2. in the eleventh year of Zedekiah, in the fourth month, on the ninth of the month, the city was broken into.]—3. that all the princes of the king of Babylon came and sat down in the middle gate: Nergal-Sharezer, Samgar-Nebo, Sarsechim the chief of the eunuchs, Nergal-Sharezer the chief of the magi,

CHAPTER XXXIX.

Ver. 1 f. Interpolation respecting the siege and its duration, interrupting the narrative. Appendix to xxxviii. 28*b* follows in ver. 3; cf. on the construction, xxxvii. 11. The interpolation seems taken from lii. 4 ff., or rather from its source. Ver. 2. הבקעה, cf. Niphal, lii. 7, broken into, opened violently by the enemy. Ver. 3. Nebuchadnezzar himself, according to ver. 1 (and lii. 4; 2 Kings xxv. 1), had presumably opened the siege, but left its prosecution to his generals; so that he was not present at the capture, but was at Riblah (ver. 5 f.). His nobles sat to decide on the fate of the city and inhabitants in the *gate of the midst*, leading probably from the "middle city" (2 Kings xx. 4) to the northern suburb, belonging therefore to the old city-wall, and suitable as a central spot for such an act. The princes here formed themselves into a supreme tribunal. The reference evidently is not to a single sitting, but to a tribunal at work a longer time in the conquered city. Here only four such princes are named, not in ch. lii. and 2 Kings xxv., with genuine Babylonian names, respecting which see Schrader, ii. 109. The first in the inscriptions, Nirgal-sar-usur = Nirgal guard the king; the second, Samgar-nebu, according to Schrader, "Nebu, be gracious," *shafel* from *magar*, to be weighed; the third, Sarsechim, obscure in its second part; the fourth, like the first. Hitzig ingeniously but somewhat arbitrarily reduces these four to three persons, and also makes the Nebushasban of ver. 13 one of the three. What ver. 13 suggests in the way of probable conjecture, see there. Two of those named have official titles: the prince of the *eunuchs*, who formed a numerous class, with many offices, among the Assyrians and Babylonians; and the chief of the magi, interpreters of stars and dreams, who played so great a part there.

and all the other princes of the king of Babylon. [4. Then it came to pass, when Zedekiah, king of Judah, and all the men of war saw them, they fled, and broke out of the city by night by the way of the king's garden by the gate between the walls; and he went forth to the plain. 5. Then the Chaldæan troops pursued them, and overtook Zedekiah in the plains of Jericho, and took him and brought him up to Nebuchadnezzar, king of Babylon, to Riblah in the land of Hamath; and he pronounced judgment on him there. 6. And the king of Babylon slew the children of Zedekiah at Riblah before his eyes, and the king of Babylon slew all the nobles of Judah. 7. But he put out the eyes of Zedekiah, and had him bound with two iron chains to take him to Babylon. 8. But the house of the king and the house of the common man the Chaldæans burnt with fire, and the walls of Jerusalem they broke down. 9. But Nebuzaradan, the chief of the guards, took the remainder of the people, those left in the city and the deserters who had gone over to him, and the remainder of

What questions are raised by the use of these designations, see Schrader, ii. 110. Probably the Babylonian word *imga*, lofty, a learned title, is to be distinguished from the Iranian *magus* (Lenormant, *Magie der Chald.* p. 554), unless the latter and Magism are to be derived from Babylon. With the combination, cf. Rab-shak, chief of the staff. Ver. 4. The occasion of the king's flight is more naturally told in lii. 7. As what follows is closely allied to the text there, we may suppose that vv. 4–10 spring thence, or rather are borrowed from the same source as ch. lii. The interpolator has understood ver. 3 of breaking into the city instead of the subsequent arranging and deciding, and hence has inserted here the account of the luckless flight of the king and the burning of the city. See on lii. 7 ff. Ver. 11 continues the narrative of Jeremiah's fate, interrupted by the interpolation. Nebuzaradan, properly Nabu-zir-iddina = Nebo grant posterity (Schrader, ii. 51), came, according to lii. 12, four weeks after the capture of the city. The present passage does not contradict this, directly we suppose that those princes waited for the final commands of Nebuchadnezzar, which this "chief of the guards" had to bring. Among these commands was an order favourable to Jeremiah, which cannot surprise us when we consider that the deserters, who forsook the city chiefly at Jeremiah's advice, may long before have brought news of the prophet to the commander, who had

the people, the survivors, captive to Babylon. 10. But Nebuzaradan left some of the nation, the poor people, which possessed nothing, that were in the land of Judah, and gave them vineyards and fields on that day.] 11. And Nebuchadnezzar, king of Babylon, had given command by means of Nebuzaradan, chief of the guard, respecting Jeremiah, saying: 12. Take him and show attention to him, and do him no harm; but do thou deal with him as he shall say to thee. 13. Then Nebuzaradan, chief of the guard, and Nebushasban, chief of the eunuchs, and Nergal-Sharezer, the chief of the magi, and all the nobles of the king of Babylon, sent, 14. and they brought Jeremiah from the guard-court, and delivered him to Gedaliah, son of Ahikam, the son of Shaphan, to take him home; and he dwelt among the people.

15. And the word of Yahveh came to Jeremiah, when he was imprisoned in the guard court, saying: 16. Go and speak to Ebed-melech the Cushite, saying: Thus says Yahveh of

had much trouble with Jerusalem, and would be glad to hear the news. Ver. 11. ביד, by means of Nebuzaradan this command of the king came to the princes. But since Nebuzaradan is the chief actor, the command is addressed directly to him. Ver. 12. רע, with dagesh conjunct., as Mas. expressly notes, Ges. § 20. 2*a*. Keri would omit אם, but without reason. The style in this command as to treatment is diffuse, not without purpose. Ver. 13. *Nebushasban*, preserved in the original tongue: Nabu-si-zib-an-ni, "Nebo delivers me" (Schrader, ii. 115), is here head of the eunuchs; since in ver. 3 another appears with this title, there is perhaps a corruption of the text there, the סמגר there being a no longer recognisable official title distinguishing the first Nergal-Sh. from the second, while שזבן should be read instead of שרסכים. Nebuzaradan now standing at the head is natural. Ver. 14. Jeremiah being still found in the guard-court, four weeks after the fall of the city, is not precluded by xxxviii. 28. *Gedaliah*, the new governor, see xl. 6 ff. אל הבית—variously explained—applies to a private house in contrast with the prison. The reconciliation of this account with xl. 1 ff. is difficult. The LXX not only omit vv. 4–10 (perhaps as parallel to ch. lii.), but also vv. 11–13. But even then must we suppose, because of ver. 14, that a new imprisonment, arising from a mistake, had occurred after his first release? Ver. 15 ff. Appendix to Jeremiah's abode in the prison-court. Ver. 16. מבי, see on xix. 15. Ver. 17. יגור, see

hosts, the God of Israel: Behold, I bring my words upon this city for evil and not for good; and they shall be fulfilled before thy eyes on that day. 17. But I will deliver thee on that day, is Yahveh's oracle; and thou shalt not be given up into the hand of the people, of whom thou art afraid; 18. but I will cause thee to escape in safety, and thou shalt not fall by the sword, and thou shalt have thy soul for a prey, because thou trustedst in me, is Yahveh's oracle.

on xxii. 25. The people of whom thou art afraid, *i.e.* dreaded foes.

Exposition.

Contents: *a.* Jeremiah's Release from the guard-court, xxxviii. 28–xxxix. 14; *b.* Promise to Ebed-melech, vv. 15–18.

If we separate from this chapter the interpolations (xxxix. 1, 2, 4–10), easily recognised and borrowed from ch. lii. or the source underlying it, there remains a continuation of the narrative of Jeremiah's fortunes on the capture of the city, and an oracle to Ebed-melech given afterwards. The Babylonian princes, who held rule in conquered Jerusalem, received through Nebuzaradan, chief of the royal body-guard, a command from Nebuchadnezzar, whose attention had long been directed to the prophet and his important work, to treat Jeremiah with regard, and allow him to take his own course. Thus he was released from the guard-court and placed at his desire under the oversight of the new governor Gedaliah. Since, however, we find him in xl. 1 a captive on the road to Babylon, and he there first receives his freedom from the lips of Nebuzaradan, we must suppose, unless the two narratives are pronounced contradictory, that Jeremiah used his freedom in comforting and exhorting his unhappy captive countrymen, whereupon he himself was confounded with them; a lot which he would scarcely have suffered in the house of Gedaliah. Thus he was included among those carried away until he came to the station, where Nebuzaradan, to whom Jeremiah perhaps appealed, inspected the caravan, and

finally set him at liberty. Ch. xxxix. merely relates how he was set free from the guard-court, ch. xl. how he was spared the march into exile. The link between the two accounts is wanting.

Vv. 15–18 tell the reward given to the self-sacrificing Ebed-melech for his kindly act (xxxviii. 7 ff.), which was really an act of faith (ver. 18),—given first by the prophet's lips, and next without doubt in reality. This oracle is only now related, although given, of course, before the fall of Jerusalem, in order that the account of Jeremiah's own fortunes may proceed without interruption.

SECTION XXVII.

WARNING AGAINST SETTLING IN EGYPT, CHS. XL. 1–XLIII. 7.

XL. 1. The word which came to Jeremiah from Yahveh, after Nebuzaradan, the chief of the guards, had dismissed him from Ramah, when he took him, being bound with chains, among the captives of Jerusalem and Judah who were carried away to Babylon. 2. And the chief of the guard took Jeremiah, and said to him: Yahveh, thy God, has spoken this evil against this place. 3. Then Yahveh brought to pass and accomplished as he said, because you sinned against Yahveh and hearkened not to his voice; and so this word has come upon you. 4. And now, behold, I this day release thee from

CHAPTER XL.

Ver. 1. *The word which came to Jeremiah.* This heading shows that the following narrative has only secondary importance. The principal matter recorded is the divine revelation, which follows first in xlii. 7 ff. But the heading not merely refers to this oracle, but to the revelations which Jeremiah received after his release. It thus resembles the one in i. 1–3, but merely as an appendix; see on i. 1–3. According to Delitzsch, *Messianic Prophecies*, 1880, p. 79, ch. xl. 1 refers to the revelation now received at Ramah (cf. xxxi. 15), chs. xxx., xxxi. *Nebuzaradan*, see on xxxix. 11.—*Ramah*, now Er-Ram, two hours north of Jerusalem (see on xxxi. 15), was the first station where the array of the prisoners was inspected by the commander. בקחתו (cf. the same word, xxxvii. 17), taking him out from among the captives, when he had observed him or heard of his presence.—זִקִים=אֲזִקִים, chains, here manacles, according to ver. 4, with א prefixed only in these passages. Ver. 2. *Jeremiah*, ל with accusative is usual in the Aramaic and Syriac, and creeps into biblical Hebrew.—*Against this place*, see on vii. 3. Ver. 3. And so it happened to you = this word came upon you. The article before דבר, required by Keri, is not altogether necessary, Ges. § 111. 2*a*; Eng. § 108. Ver. 4. The perfect is

the chains which are on thy hand; if it seem good in thy eyes to come with me to Babylon, come, and I will let mine eye rest upon thee; but if it please thee not to come with me to Babylon, be it so; behold, the whole land is before thee; where it seems good and right to thee to go, there go. 5. And when he did not yet turn (he said): Return to Gedaliah, son of Ahikam, the son of Shaphan, whom the king of Babylon set over the cities of Judah, and remain with him among the people, or go wherever it seems right to thee to go. And the chief of the guard gave him provision and a present, and dismissed him. 6. Then came Jeremiah to Gedaliah, the son of Ahikam, to Mizpah, and he dwelt with him among the people left in the land.

7. And all the captains of troops who were in the field heard, they with their men, that the king of Babylon had appointed Gedaliah, son of Ahikam, over the land, and that

used in an act now going on, which is completed already in thought: I release thee herewith. I will set my eyes on thee, *i.e.* treat thee with goodwill and consideration, according to the command xxxix. 12.—The whole land is before thee, to choose a dwelling-place at pleasure.—טוב belongs to בעינך, אל depends on לך. Ver. 5. The first words are difficult, the discourse being interrupted. But the sense plainly is, that Jeremiah at first showed no desire to forsake his captive countrymen until the commander reminded him that a new government was established in Judæa in the person of Gedaliah, who was friendly to him. This opened a better prospect for the nation and country, and at the same time disclosed to the unselfish prophet a new and fine sphere of duty. It does not necessarily follow that the text is defective. ארוחה, ration, portion (cf. lii. 34), properly as much as the traveller needs, which is here quite in place. The present (משאת), properly load which one carries away, seems to have been an additional gift intended to preserve the prophet, who was now quite without means, from want for some time. Ver. 6. Gedaliah had chosen *Mizpah* for his abode after the destruction of the capital; to-day Nebi Semwil, about two hours north-west of Jerusalem, on a commanding hill not very far south-west from Ramah. Ver. 7. The troop captains, lying here and there in the land with scattered forces, now gradually return. הפקיד, the second time with את (with): had left in his keeping, *i.e.* put under his care, committed to his charge. They were especially defenceless people, women and children, whose

he had assigned to him men, women, and children, and of the poor of the land, of those who were not carried away to Babylon. 8. And they came to Gedaliah to Mizpah, and, indeed, Ishmael son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of the Maachathite, they and their men. 9. Then Gedaliah, the son of Ahikam, the son of Shaphan, swore to them and their men, saying: Fear not to serve the Chaldæans; remain in the land and serve the king of Babylon, and it shall be well with you. 10. And I myself, behold, I remain at Mizpah, to stand before the Chaldæans, who shall come to us. But do you gather wine and fruit and oil, and put it in your stores, and dwell in your cities, which you possess. 11. And also all the Jews who were in Moab, and among the Ammonites, and in Edom, and in all lands, heard that the king of Babylon had left

husbands and fathers had fallen in battle, or were with the troops in the field, or had even been taken into captivity; and also poor people, whom the conquerors did not think it worth the trouble to take to Babylon. *And* especially *of the poverty* (2 Kings xxv. 12) *of the land* = poor people. The מן indicates the class to which those in question belong. Ver. 8. Enumeration of these chief people: *Ishmael,* son of Nethaniah, according to xli. 1 of royal race; *Johanan* and *Jonathan,* two sons of Kareah, of whom the second is omitted in the fragmentary narrative 2 Kings xxv. 23; *Seraiah,* son of Tanhumeth; further, the *sons* of *Ophai* (Kethib, LXX) or Ephai (Keri), of Netopha, a town not far from Bethlehem in Judæa, Ezra ii. 22; Neh. vii. 26; finally, *Jezaniah* (see the fuller form of the name, 2 Kings xxv. 23), son of the Maacathite; the father accordingly sprang from Maachah, a district which lay north of the East-Jordan land, at the foot of Hermon; cf. on xlii. 1. Ver. 9. He sware to them that they had nothing to fear from the Chaldæans. Ver. 10. *To stand before the Chaldæans, i.e.* to represent the land in their presence. Gedaliah is certain that, if he is surety for the obedience of the land, they will do it no harm, so that the people may give themselves without fear to getting their livelihood.—Of which you shall have taken possession. Ver. 11. The tidings of the new settlement spread far and wide, and attracted the Jews who had fled into neighbouring countries. Such a fugitive, sojourning with the Ammonites, was Ishmael; the other captains came to Mizpah to

Judah a remnant, and had appointed Gedaliah, son of Ahikam, the son of Shaphan, over them. 12. Then all the Jews returned from all places whither they were scattered, and came into the land of Judah to Gedaliah to Mizpah, and they gathered wine and fruit in great abundance. 13. And Johanan the son of Kareah, and all the captains of troops who were in the field, came to Gedaliah to Mizpah, 14. and said to him: "Knowest thou then, that Baalis, the king of the Ammonites, has sent Ishmael, son of Nethaniah, to take thy life?" But Gedaliah, son of Ahikam, believed them not. 15. And Johanan, son of Kareah, spoke to Gedaliah secretly at Mizpah, saying: "I will go now and slay Ishmael, son of Nethaniah, without any one knowing it. Why should he take thy life, and all the Jews who have assembled to thee be scattered, and the remnant of Judah perish?" 16. Then said Gedaliah the son of Ahikam to Johanan the son of Kareah: Carry not out this saying; for thou speakest wrongly against Ishmael.

XLI. 1. And it came to pass in the seventh month that Ishmael, the son of Nethaniah, the son of Elishamah, of the royal race and of the king's nobles, came, and with him ten men, to Gedaliah the son of Ahikam to Mizpah; and they ate

give warning against him, ver. 13 f. Ver. 14. *Ishmael,* see on ver. 8. As a scion of the royal house (xli. 1), and adherent of the anti-Chaldæan party, he was full of jealousy and hatred of Gedaliah. Ishmael then devoted himself to carrying out the plot of the Ammonite king, who was bent on destroying the "remnant of Judah" (ver. 15). If Gedaliah fell, the cruel vengeance of the Chaldæans would certainly fall on Judah.—"To smite thee in the soul" = to kill thee. Ver. 16. תַּעַשׂ (Kethib), not to be changed into תֵּעָשֶׂה (Keri); cf. xxxix. 12.

Chapter XLI.

Ver. 1. In the seventh month, therefore only three months after the capture of the city (xxxix. 2), two months after its destruction and the institution of Gedaliah as governor (lii. 12). *Ishmael,* see on xl. 8, 14. *Elishamah* may possibly be mentioned as father of Nethaniah, and would then perhaps be identical with the secretary named in xxxvi. 12, 20 f.; more probably he is the royal ancestor to whom the family traced back, called

together there in Mizpah. 2. Then Ishmael, the son of Nethaniah, arose with the ten men who were with him, and they slew Gedaliah, the son of Ahikam, the son of Shaphan, with the sword; and he killed him whom the king of Babylon had appointed over the land; 3. and all the Jews who were with him, with Gedaliah at Mizpah, and the Chaldæans who were there, the men of war, Ishmael slew. 4. And it came to pass on the second day after the murder of Gedaliah, while no one yet knew about it, 5. people came from Shechem, from Shiloh, and from Samaria, eighty men, with shaven beard, and rent clothes, and scars of grief, bearing meat-offerings and

son of David in 2 Sam. v. 16; 1 Chron. iii. 6, xiv. 7. ורבי המלך depends on מן; for there is no trace of nobles of any other clan, who would here be scarcely intelligible after the massacre, lii. 10, and the carrying away of all the great people; his following consisted rather only of ten men. Ver. 2. *They slew* (plur.), *and he killed.* Among the accomplices who took part in the combat, the real murderer, who had the courage to slay the governor appointed by the Babylonian monarch, is made conspicuous by the singular. Ver. 3. The Jewish and Babylonian soldiers, doubtless not numerous, who formed Gedaliah's body-guard, were cut down by the daring band, but not the unarmed people (ver. 10); this does not preclude the supposition that Ishmael spared such soldiers as surrendered to him in order to strengthen his following. Ver. 4. Properly, on the second day in regard to the massacre, *i.e.* reckoned from it. Ishmael with his troops took care that nothing was known outside the town. Ver. 5. The tabernacle-feast falling in this month gave occasion for bringing such gifts to the temple; this was still done by those belonging to Ephraim (cf. 2 Chron. xxxiv. 9 and xxx. 11), but took place now, after the fall of the temple, in sorrowful garb instead of joyous procession. Grotius reminds of Papinian, *Instit.* § *de Rerum Divisione sacrar.:* Locus in quo ædes sacræ sunt ædificatæ etiam diruto ædificio sacer adhuc manet. Respecting *the shaving of the hair* and cuttings in the skin, see on xvi. 6; here also the rending of the garments is added as a common mourning custom (cf. xxxvi. 24). Instead of *Shiloh,* LXX have *Salem,* which would mean the one mentioned Gen. xxxiii. 18, near Shechem. Hitzig, Graf prefer the latter, because it would seem strange for the Shiloh lying considerably to the south between Shechem and Samaria to be named. But, considering the slight critical worth of the LXX, this is not decisive, since no geographical

incense, to bring them to the house of Yahveh. 6. Then Ishmael, the son of Nethaniah, went forth from Mizpah to meet them, weeping as he went; and it came to pass when he met them, he said to them: Come in to Gedaliah the son of Ahikam. 7. And it came to pass when they were come within the city, Ishmael the son of Nethaniah slew them (and cast them) into the well, he and the men who were with him. 8. But there were ten men among them who said to Ishmael: Kill us not; for we have buried treasures in the field, wheat and barley, and oil and honey; then he left off and killed them not among their brethren. 9. But the well into which Ishmael cast all the corpses of the men whom he

sequence is necessary, in which case, moreover, one would expect to see Samaria first; but possibly the degree in which these towns shared in the caravan decided the point; that people dwelling near took part in the caravan, see on ver. 8.—*Meat-offerings* and *incense*, see on xvii. 26. Sacrifices fell aside of themselves by the destruction of the temple and altars. On the other hand, incense was still burnt at the holy place. Ver. 6. The words *weeping always as he went* = wept as he went, the LXX, as well as Hitzig and Graf, refer wrongly to the pilgrims. It is rather meant to illustrate Ishmael's base treachery. Instead of the joyous cries with which the first pilgrims were usually greeted, he approached them with mourning, in harmony with their dress and the state of the land and temple, in order to gain their confidence, as if he were a pious, sympathetic friend of the temple. He invited them to eat with Gedaliah, to greet the new governor, and be entertained by him. Ver. 7. Inside the city, where escape was impossible, Ishmael's associates having occupied the exits of the narrow streets, they fell on the unarmed crowd and slew them, after which they threw their corpses into the well; the phraseology is pregnant: they slew them into the well. Ver. 8. מטמנים, properly, hiding-places, and here underground pits or chambers in the field, where stores of corn, etc., were hidden in times of uncertainty; hence treasure-chambers, treasures generally. These stores could not have been far from Mizpah, since Ishmael hoped to get hold of them. Thus the caravan did not consist merely of people from the neighbourhood of Shechem. Ver. 9. Ishmael's throwing the corpses into a *cistern* filled up the measure of his infamy; for the cistern was thus defiled and rendered useless; his intention was to abandon Mizpah. It was the famous cistern which King Asa had built as a defence

slew is the (great well*) which king Asa had made because of Baasha, king of Israel; Ishmael, son of Nethaniah, filled it with the slain. 10. Then Ishmael took the entire remnant of the people which was at Mizpah, the king's daughters and the whole people who were left at Mizpah, whom Nebuzaradan, the chief of the guards, had bade remain with Gedaliah the son of Ahikam,—these Ishmael, son of Nethaniah, took captive and prepared to go over to the Ammonites. 11. Then Johanan, son of Kareah, and all the princes of the troops who were with him, heard all the evil which Ishmael, son of Nethaniah, had done. 12. And they took all the men and went to fight with Ishmael, son of Nethaniah. Then they overtook him by the great waters which are at Gibeon. 13. And it came to pass as soon as all the people which were with Ishmael saw Johanan, son of Kareah, and all the captains of troops who were with him, they were glad. 14. And all the people whom Ishmael had led captive from Mizpah turned about, and returned and ran to Johanan, son of Kareah. 15. But Ishmael the son of Nethaniah escaped with eight men from Johanan and went to the Ammonites.

against the Israelitish King Baasha. 1 Kings xv. 22 relates that he built Geba of Benjamin and Mizpah, *i.e.* completed them as fortresses against the hostile kindred kingdom. Among these defensive works, according to this passage, was the great cistern here referred to. In case of siege, Mizpah especially needed such provision because of its high position.—גְּדַלְיָה בְּיַד yields no satisfactory meaning; for alongside or along with Gedaliah does not answer to the meaning of בְּיַד; and "by means of Gedaliah," *i.e.* enticing them under his name, is too artificial. It is better to read with LXX (הוּא) בְּאוֹר גְּדוֹל (Hitzig, Graf). Ver. 10. Ishmael carried the people, described xl. 7, away from Mizpah with violence like captives; among these also were the princesses, *i.e.* daughters of the royal house, who had not like its male members been devoted to death or carried away. Ver. 12. At *Gibeon*, now El-Jib, where there is still a great rectangular reservoir, formerly fed by a neighbouring spring, and called, 2 Sam. ii. 13, "pool," and here "great waters," the hosts encountered each other. As the place lies but a little north or north-east of Mizpah, Ishmael had only just begun his march. He was going north-east towards Betin, then down by the Jordan. Ver. 14. The people who were being led away

16. Then Johanan, son of Kareah, and all the leaders of troops who were with him, took the entire remnant of the people, whom Ishmael, son of Nethaniah, had led captive from Mizpah,* after he had slain Gedaliah, son of Ahikam, men, skilful men of war, and women and children, and court officials, whom he had brought back from Gibeon. 17. And they went and dwelt in the lodging-place of Chimham, which is beside Bethlehem, to go to Egypt, 18. because of the Chaldæans; for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah son of Ahikam, whom the king of Babylon had appointed over the land.

XLII. 1. And all the captains of troops, and Johanan son of Kareah, and Jezaniah * son of Hoshaiah, and all the people from the least to the greatest, came near, 2. and said to Jeremiah the prophet: Let, we pray thee, our supplication fall before thy face and make intercession for us to Yahveh thy God, for this whole remnant,—for we are few of us left

captive fell off to the approaching commander, the comparatively few armed associates of Ishmael being insufficient to restrain them. Ver. 16 is halting and obscure. Instead of the first השיב מאת, read simply שָׁבָה, as in ver. 14, after Hitzig, Graf, Nägelsbach. In this case Ishmael is here subject, as the following הִכָּה also requires. Men and soldiers were no doubt few among those carried off from Mizpah, but there were all the more among the hosts which Johanan and the others commanded. Eunuchs were among them, because the remnant of the harem was there. Ver. 17. *The lodging-place of Chimham*, an unknown place, according to this passage near Bethlehem. The name כִּמְהָם occurs again only in 2 Sam. xix. 38 f. of the son of the faithful Barzillai, whom David took to Jerusalem in reward for the hospitality of his rich father. Kethib (כמוהם or כמוהם ?) is obscure. גרות also, which must mean lodging-place, does not occur elsewhere. Josephus, *Ant.* x. 9. 5, read בְּגֵדֵרוֹת (cf. Zeph. ii. 6) = in the folds, which is better recommended.

CHAPTER XLII.

Ver. 1. *Jezaniah* is called in xl. 8 son of the Maachathite, which does not preclude his father's proper name being Hoshaiah. Since, however, he is called *Azaria* in xliii. 2, we should with LXX read the same here. Ver. 2. תפל, see on

of many, as thine eyes see us,—3. and let Yahveh our God show us the way wherein we should walk, and the thing which we should do. 4. Then said Jeremiah to them: I consent; behold, I will pray for you to Yahveh your God, according to your words, and it shall come to pass, every word which Yahveh shall answer in regard to you I will declare to you, I will keep back no word from you. 5. But they said to Jeremiah: Let Yahveh be a true, unchangeable witness against us if we do not act exactly according to the word which Yahveh thy God shall send thee for us. 6. Whether it be good or bad, we will hearken to the voice of Yahveh our God, to whom we send thee, that it may be well with us, because we obey the voice of Yahveh our God.

7. And it came to pass after the lapse of ten days the word of Yahveh came to Jeremiah, 8. and he called Johanan, son of Kareah, and all the captains of troops who were with him, and the whole people from the least to the greatest, 9. and said to them: Thus has Yahveh, the God of Israel, spoken, to whom you sent me, to cause your supplication to fall before his face. 10. If you settle quietly in this land, I will build you up and not pull you down, and will plant you and not pluck you up; for I repent of the evil which I did you.

xxxvi. 7. The substance of the prayer which they request of him, is that God will show them the right way, ver. 3. Ver. 4. I have heard = am inclined to comply with your request. We may infer from the next verse that Jeremiah added to his promise the admonition that they should obey the divine will. Ver. 6. אם טוב, *sc.* בעינינו, in our eyes, whether agreeable to us or not. The form אֲנִי for אנחנו, usual in post-biblical Hebrew, occurs in the Bible here only; rejected by the Keri. Ver. 10. שׁוּב, not from שׁוּב, since the idea: if you return and settle, could not be expressed simply by the infin. prefixed; but infin. absol. of ישׁב, and thus for the sake of uniformity abbreviated from יָשׁוֹב. הרס, etc., see on i. 10.—נחם with אל, see on xxvi. 3. Used here, not as there in reference to something just decided, but something already accomplished. This strong anthropopathism is common in the Old Testament to express a change in the divine purpose. Not as if God could repent of anything inconsiderate or unjust, as men do (Num. xxiii. 19); but his decisions are modified according to the attitude of men, and are therefore made conditionally. In the present case God is

11. Be not afraid of the king of Babylon, of whom you are afraid; be not afraid of him, is Yahveh's oracle, for I am with you to give you salvation and deliverance out of his hand; 12. and I will inspire mercy for you, so that he will have compassion on you and bring you back to your own land. 13. But if you say: We will not remain in this land, so that you obey not the voice of Yahveh your God, 14. saying: Nay, but let us go into the land of Egypt, where we shall see no war, and hear no sound of horns, and hunger not for bread, and we will dwell there—15. now then, hear therefore the word of Yahveh, ye remnant of Judah: thus says Yahveh of hosts, the God of Israel: If you really set your face toward Egypt, and go to sojourn there, 16. the sword of which you are afraid shall overtake you there in the land of Egypt, and the hunger of which you are afraid shall follow at your heels there in Egypt, and you shall die there. 17. And all the men who set their face to Egypt, to sojourn there, shall die by the sword, by famine, and by pestilence, and shall have no one remaining and escaping from the calamity which I bring upon them. 18. For thus says Yahveh of hosts, the God of Israel: Like as my wrath and my fury was poured out upon the inhabitants of Jerusalem, so shall my wrath be poured out upon you if you go to Egypt, and you shall be a curse, and a horror, and an imprecation, and a reviling; and you shall see this place no more. 19. Yahveh

ready to make good the evil done to the people; not that He has not acted justly, but His love which moves Him to bless, and had been forced to give way to strict justice, now stirs again, after justice is satisfied, and seeks to heal the wounds inflicted, which, of course, it can only do if it find a people inclined to obedience. Ver. 11. The style in this oracle is thoroughly like Jeremiah, ver. 9 ff. Cf. here i. 8, 19, xv. 20. Ver. 12. נתן, here not to show, but create sympathy in another, the Babylonian. Instead of והשיב many needlessly והושיב, he will cause you to dwell. They have turned their back on their native land. The Chaldæan will cause them to return thither in peace. Ver. 16. והיתה, the introductory verb is here and in ver. 17, by a sort of attraction, governed by the subj. of the main sentence, instead of the usual וְהָיָה. Ver. 18. נתך, cf. vii. 20. —You shall be for a curse, cf. xxiv. 9, xxv. 18, xxix. 18.

has said concerning you, ye remnant of Judah: *Go not to Egypt.* Know certainly that I have this day testified to you. 20. For you have deceived yourselves in sending me to Yahveh your God, saying: "Pray for us to Yahveh our God; and according to all that Yahveh our God shall say, declare to us, and we will do it." 21. And now I have declared to you this day, but you have not obeyed the voice of Yahveh your God in regard to all with which he sent me to you. 22. And now know certainly, that you shall die by the sword, and famine, and pestilence in the place where you desire to be strangers.

XLIII. 1. And it came to pass when Jeremiah had finished saying to the people all the words of Yahveh their God, with which Yahveh their God had sent him to them, (even) all these words, 2. that Azariah son of Hoshaiah spake, and Johanan son of Kareah, and all the presumptuous men, saying to Jeremiah: Thou speakest falsehood, Yahveh our God has not sent thee with the message: "You shall not go to Egypt to

Ver. 19. העיד, properly to repeat, hence to testify repeatedly, solemnly, emphatically. Ver. 20. התעיתם of course to be read; a similar transposition in ii. 25. You have misled, deceived your souls in procuring an oracle of the Lord and vowing obedience to it beforehand, so that you will incur great guilt and fall a prey to judgment unless you obey. The conclusion of the discourse shows that Jeremiah is already aware that they are in no mood to obey. The discourse is not to be regarded as proceeding without interruption; ver. 21 plainly implies that they have already declared themselves after receiving the oracle.

CHAPTER XLIII.

Ver. 1. All these words, *i.e.* those recorded in ch. xlii. Ver. 2. *Azariah* (see on xlii. 1), who was perhaps already mentioned in xlii. 1, here comes first, perhaps because he was the ringleader against Jeremiah. *All the presumptuous people,* not the whole people; but the people who relied on their own strength and insight, and were hostilely disposed to the prophetic message, assented to the calumnious charges of their leaders. אמרים, not predicate of the last subject, but, because the distant limitation "to Jeremiah" has still to follow, used as a resumption of ויאמר (Hitzig). They reproach Jeremiah as he often did the false

sojourn there." 3. But Baruch, the son of Neriah, stirs thee up against us, that he may deliver us into the hand of the Chaldæans to kill us and carry us captive to Babylon. 4. And Johanan, son of Kareah, and all the captains of troops, and the whole people, hearkened not to the voice of Yahveh to remain in the land of Judah. 5. Then Johanan, son of Kareah, and all the captains of troops, took the entire remnant of Judah, which had returned from all the nations whither they were scattered, to dwell in the land of Judah, 6. the men, the women, and the children, and the king's daughters, and all the souls whom Nebuzaradan, the chief of the guards, had left with Gedaliah, the son of Ahikam, the son of Shaphan, along with the prophet Jeremiah and Baruch the son of Neriah, 7. and they came to the land of Egypt, for they hearkened not to the voice of Yahveh, and came to Tahpanhes.

prophets; cf. xiv. 14 and often. Ver. 3. Why they credit Baruch with stirring up Jeremiah to utter oracles to their hurt, we do not know. But it seems as if, from a certain easily understood shame, they would not load the sacred person of Jeremiah with the worst reproach, and hence were glad to find in the prophet's trusty companion a scapegoat on whom to lay the heaviest blame.—הסית, cf. xxxviii. 22. Ver. 5 f. Of the remnant of Judah the first mentioned are the fugitives named in xl. 11 f., because these formed the principal and perhaps also the most capable part of the caravan; next they are described by sex and age (ver. 6), and, since the enumeration has led naturally to Gedaliah's colony, finally כל הנפש of the colony is included; and again Jeremiah and Baruch are referred to in person. The language and context imply that these two, to whom plainly the disobedience to God's word (ver. 7) could not be imputed, only joined the march under compulsion. If the leaders did not directly use violence, they plainly issued a compulsory order. Ver. 7. Tahpanhes, see on ii. 16.

Exposition.

Contents. Warning against Settling in Egypt, xl. 1–xliii. 7. *α.* Introduction, ch. xl. 1: *α.* Release of the Prophet, xl. 1–6; *β.* Gedaliah, the Governor, vv. 7–12; *γ.* Murder of Gedaliah, xl. 13–xli. 3; *δ.* Other murderous

Deeds, xli. 4–9 ; *ε*. Rescue of Ishmael's Prisoners, vv. 10–15 ; *ζ*. Purpose to go to Egypt, vv. 16–18. *b*. The Warning, xlii., xliii. 1–7: *α*. Inquiry through the Prophet, xlii. 1–6 ; *β*. Dissuasive Reply, vv. 7–22; *γ*. Disobedience of the People, xliii. 1–7.

a. Chs. xl., xli. As the heading xl. 1 indicates, the author's purpose is to report further oracles uttered by Jeremiah. But meanwhile the situation has so completely changed, that, in order to the understanding of the further oracles, he has not merely to sketch, as hitherto, the occurrences directly relating to Jeremiah's person, but also the events befalling the remnant of the people. How came Jeremiah to warn against going down to Egypt, and then at once unwillingly to take part in it? In order to trace the connection, the composer of the book, probably Baruch, who here, everywhere perhaps, not merely writes after dictation, but also freely adds historical details, has first to relate Gedaliah's murder, which put a sudden end to the revival of a modest Jewish community in Canaan; and he does this more at large than is done in the parallel account, 2 Kings xxv. 22 ff.

Respecting the relation of xl. 1 ff. to xxxix. 11 ff., see p. 291. Nebuzaradan, who had been enjoined by the king to treat the prophet Jeremiah considerately (xxxix. 11 f.), observed the prophet when he reviewed the line of captives on the march to Babylon at the first halting-place (Ramah). He at once officially released him, at the same time rendering full homage to the divine voice which had spoken to him through the prophet, and had been gloriously justified by the result, which homage is here reproduced in Jeremiah's style. He leaves it to the prophet whether he will freely accompany him to Babylon or take up his abode in some acceptable spot in his own country. The prophet hesitated. As he had hitherto remained faithfully at the centre of his land and people, he asks himself whether that centre is not now to be

found in Babylon. But the mention of Gedaliah by the Babylonian commander reminds him that a civil community is about to arise again in his own land; and he is in no doubt that it is God's will that he should pursue his calling there. Thus he came to Mizpah.

XL. 7–12. As matter of fact, Gedaliah showed himself the man able, if any one was, in such confused and difficult circumstances, to gather together the remnant of the people, and preserve the land from anarchy as well as from further ill-usage by foreign conquerors or ill-disposed neighbours. As he possessed the confidence of the Babylonians in a high degree, so also his authority was acknowledged by the crowds of Jewish soldiers who had escaped the enemy's army, and were now returning, and by their leaders, so that the settlement subject to Gedaliah no longer consisted as at first of defenceless people. Such scattered ones returned also from the neighbouring lands of the Moabites, Ammonites, etc., and were advised by the wise Gedaliah, who was only too little careful of his personal safety, calmly to settle down and gather the fruits of the harvest, which would otherwise go to ruin.

XL. 13–XLI. 3. It was a sad fate that this Gedaliah, the last support to which the hopes of the poor Jews clung, was to perish. This came about through an infamous plot against his life set afoot by one of the captains who had fled to the Ammonites, and settled in the court there. This Ishmael, sprung from the Jewish royal family, was the agent therein at the instance of the king of the Ammonites (xl. 14), who hoped in this way to strike a deadly blow at the Jews, who were always hateful to the Ammonites, and perhaps to obtain a portion of their territory. Ishmael himself was easily stirred up to such a crime, filled as he was with jealousy and hate of Gedaliah, who had been put in his position by the enemies of the land,—altogether a common, coarse, cruel character. In vain his companions, who knew him well,

warned the simple governor, who in his noble magnanimity could not believe in such wickedness. While entertaining the conspirator with ten companions at his table, he was cut down along with his few Chaldæan and Jewish guards,—an event for which the Jews even after the exile continued to express their sorrow by fasting in the seventh month, as they fasted in the fifth for the destruction of Jerusalem (Zech. vii. 5, viii. 19).

XLI. 4–9. How base and unprincipled the murderer was, was proved the day after by a new massacre perpetrated on eighty unarmed pilgrims who were passing by Mizpah to the holy place at Jerusalem, bringing presents according to the custom of the feast of Tabernacles. They went along in deep sorrow for the fall of Jerusalem and the overthrow of the temple, instead of with songs of praise. Although dwelling in the kingdom of Ephraim, they were faithful to the holy place. Ishmael ran to meet them a great distance, simulating deep sympathy with their grief, and invited them to stay with Gedaliah, the new ruler of the land. Scarcely, however, had they come within the city, than they found themselves surrounded by a band of murderers. They were slain; and their corpses defiled the great costly cistern at Mizpah, into which the murderer cast them. The motive for this villainous attack could not be desire to revenge the sanguinary doom inflicted on the royal family by the Babylonian conqueror (lii. 10), or still less fanatical aversion to the Ephraimites or Samaritans; but, as Nägelsbach rightly thinks, common avarice and thirst for booty which he wished to satisfy before vacating the country. This is clear from his sparing the few who could yield him no further gain (xli. 8). The violent removal of all the inhabitants of the city, especially of the relics of the royal harem, also had to do with his sordid passion for gain.

XLI. 10–15. It is evident that Ishmael after his shameful conduct must have contemplated speedy departure in order

to escape revenge on the part of the other Jews, and, later, of the Chaldæans. But as he had to take with him a large and cumbersome train, his march was delayed so long, that not far from Mizpah, in the neighbourhood of Gideon, he was overtaken by troops who had hastened in crowds on the terrible news. His unwilling following at once joined the deliverers. Ishmael escaped with a few of his people to the country of the Ammonites.

XLI. 16–18. Johanan, who figures, xl. 13 ff., at the head of the commanders, now took over the chief command. Panic had naturally taken hold of all. There was good reason for fearing that the Chaldæans would take terrible revenge on those whom they might find in the land for the slaughter of their representative and his garrison. So the wisest course seemed to be to forsake the land entirely, and to flee to distant Egypt, outside the range of the Chaldæan power. They accordingly journeyed southwards, and encamped a while near Bethlehem. Their numbers grew there by additions from different parts of the land. For the purpose was not merely to secure the safety of individuals, but to transplant the remnant of the Judæan race to Egypt.

b. Chs. xlii., xliii. 1–7. Having arrived at this decisive epoch, the leaders wished to assure themselves of the divine assent. They therefore inquired of Jeremiah the Lord's will. The prophet here again appears in the camp at Bethlehem. Had he been carried away by Ishmael, or was he absent from Mizpah at the time of the attack, and had he just now again joined the people? The former view is preferable according to xl. 6, and in view of the minute account of these occurrences. This inquiry also shows how greatly the prophet's influence had risen in consequence of what had taken place. The heads of the community humbly begged Jeremiah, with a solemn promise to obey the Lord's direction, to seek from the Lord a declaration of His will, appealing to the prophet's sympathy with the sadly shrunken nation (cf. xv. 11). Their

promise was well meant; but therein they deceived, not God indeed, but themselves; according to ver. 20, they were guilty of treachery against their own souls, persuading themselves that they were prepared to obey; whereas they had not the inner strength to forego the bias of their own heart and the calculation of their own understanding, if God's word required this. They thus incurred the guilt of sinning against God's express will, declared at their own wish, in the face of their previous vow—an admonition to the most serious self-examination, without which no one should venture to inquire about the divine will.

XLII. 7–22. It was ten days before Jeremiah received an answer from the Lord—a long time for the impatient, trembling people, which the prophet had no power to abridge; they were to learn from this God's independence of human calculations. And after ten days the answer came in very definite terms, but in a sense the opposite of the general expectation. They were to give up their intention to go to Egypt, and to remain calmly and fearlessly in the land; their God would see after their preservation, vv. 10–12. If, on the other hand, they wilfully insisted on their own plan, the destruction which they thought to escape by flight would overtake them in Egypt, ver. 13 ff. This promise of divine protection is given with a certainty, such as was only possible under present circumstances by actual divine inspiration without blasphemous arrogance. The following threat also is uttered with great emphasis, and detailed at length, because Jeremiah knew already to what their hearts leaned. The conclusion (vv. 19–22) shows also that the hearers had already in unmistakeable ways made known their resolve to defy the Lord's message. Thus nothing remained to the prophet but solemnly to testify that he had warned them.

XLIII. 1–7. In order to palliate their open rebellion against God's message, the disputants now reproached Jeremiah with having prophesied falsely, and listened to human sug-

gestions instead of to God's voice,—a convenient but foolish and blasphemous pretext. It is evident that they would gladly have had their own plan approved and hallowed by divine authority, but were so little influenced by true fear and faith, that they would rather reproach the confessedly faithful prophet than bow to God's behest. Their attitude of opposition to prophecy and its organ is analogous to that of King Zedekiah. It is in keeping with their divided feeling that they take the prophet with them against his will. They had not the courage to condemn him as a false prophet, especially as many in the crowd were convinced of his divine mission. Still they were unwilling to part with the unwelcome witness to their disobedience, since they felt too much what a palladium they had in his person. They take him with them to enhance the importance of the new Egyptian colony.

SECTION XXVIII.

NEBUCHADNEZZAR IN EGYPT, CH. XLIII. 8–13.

XLIII. 8. And the word of Yahveh came to Jeremiah at Tahpanhes, as follows: 9. Take great stones in thy hand, and hide them in the mortar in the stone-pavement which is at the entrance of Pharaoh's house at Tahpanhes, before the eyes of the men of Judah. 10. And say to them: Thus says Yahveh of hosts, the God of Israel: Behold, I bring Nebuchadnezzar, the king of Babylon, my servant, and he shall set up his throne on these stones, which I have hidden, and he shall spread his royal carpet thereon. 11. And he shall come and smite the land of Egypt; what is appointed to death, to death, and what to captivity, to captivity, and what to the sword, to the sword. 12. And I kindle fire in the houses of the gods of Egypt; and he shall burn them and

CHAPTER XLIII. 8–13.

Ver. 9. מלבן, otherwise tiles, might here mean brick-kiln. More probably, as in post-biblical Hebrew (see the Lexicons of Buxtorf and Levi, and cf. the Arabic), it is the pavement made of bricks, or the square set with them. The palace itself, or the square in front of it, had perhaps just been under repair, so that the addition of the stones was possible without notice. These are not to be thought of as rising above the ground. The language seems even to imply that they were not observable above the mortar. The meaning simply is (ver. 10), that Pharaoh's throne will stand on this same place, so that these stones will bear him. Ver. 10. *Nebuchadnezzar*, see on xxi. 2. *My servant*, see on xxv. 9. Which I hid or buried, the Lord Himself did it by His organ, the prophet. שַׁפְרוּר, Keri שַׁפְרִיר, according to the etymon a splendid ornament; in the context, a splendid carpet spread on the stones; according to others, a grand tent stretched out. Ver. 11. וּבָאָה, Kethib, he comes into it. With the form, cf. xv. 2. Ver. 12. The first

carry them away, and wrap round (him) the land of Egypt like as a shepherd wraps round (him) his cloak; and he shall depart in peace. 13. And he shall break in pieces the obelisks of Beth Shemesh, which is in the land of Egypt, and burn the houses of the gods of Egypt with fire.

person interchanges with the third; God the Author with the instrument. עטה, envelope, the figure is plain; the application: he will take possession of the land as easily and completely as a shepherd in rough weather puts on his large cloak (LXX peculiarly understand picking off vermin). So invested with the glory of the land, he will go away intact. Ver. 13. *Beth Shemesh* (cf. on Isa. xix. 18), characterized as Egyptian in distinction from the other one in Palestine, is On = Heliopolis, the famous city in Lower Egypt noted for its sun-temple and great obelisks in front of the temple. Among the obelisks, denoted by the prophet by מצבות, were "the needles of Cleopatra," one of which is found at Alexandria, the other on the Thames. In the place itself one ancient obelisk still stands erect. The stately temples of Egypt generally will feel the conqueror's wrath.

As concerns the fulfilment of this prediction of a conquest and laying waste of Egypt by Nebuchadnezzar, spoken of also by Ezekiel, modern historians and critics have for the most part denied it; but to witnesses of a doubtful kind (especially Josephus, *Antiq.* x. 9. 7) monumental ones have recently been added, which confirm such a campaign of the Babylonian monarch: 1. an Egyptian inscription (in Lepsius, *Æg. Zeitschr.* xvi. 1878, p. 2 ff.) of a high officer of Pharaoh Hophrah speaks of an irruption of "Syrians, northern nations, Asiatics" into Upper Egypt, where they penetrated to Syene (Elephantine), damaged the temple of Hnum, but were prevented going beyond the cataracts by Pharaoh. Since this is still future in Ezek. xxix. 17 ff. (573–2), while Hophrah reigned until 572–1, this irruption must have taken place about 572. It is therefore perverse to deny a campaign of this kind because of the silence of Herodotus and Diodorus, to whom the Egyptians perhaps said nothing on the subject. 2. Still more direct, because composed by Nebuchadnezzar himself, is a Babylonian inscription (in Lepsius, *Zeitschr.* 1878, p. 87 ff.; 1879, p. 45 ff.), where this ruler says that he came to Egypt in his thirty-seventh year (568 ?), conquered the king (Ama)-su = Amasis and carried off rich booty. This campaign seems to fall some years later. Accordingly the Babylonians may even have made two victorious campaigns in Egypt.

EXPOSITION.

Contents: First Oracle in Egypt.

This oracle was intended to bring home to those who hoped in Egypt to escape the tumult and hardships of war (xlii. 14), how grievously they were mistaken. Jeremiah perhaps addressed it to them at the beginning of the period when his companions had settled in Tahpanhes in Lower Egypt, adding to it an exceedingly expressive symbolical action. In the square in front of the entrance to the royal palace, the prophet at God's bidding buried certain stones in the mortar before witnesses whom he chose among his countrymen, thereby designating the place where the dreaded Nebuchadnezzar, from whom the Jews had just fled, would set up his throne as conqueror. The accompanying oracle declared, that the Babylonian would not simply conquer some border cities, but visit the land of Egypt, now slumbering in security, with fire and sword, destroy the glorious temples and obelisks which filled the Jews with silent amazement, and after inflicting such damage on the mighty kingdom, march away unhurt. The fulfilment of such an oracle under the actual circumstances probably appeared as incredible as it was to modern scholars until recently. Its fulfilment is to-day again testified by stones dug from the earth, although not the stones which were then intended to assure to the Jews the fulfilment of the divine message.

SECTION XXIX.

LAST TESTIMONY AGAINST THE IDOLATRY OF THE JEWS IN EGYPT, CH. XLIV.

XLIV. 1. The word which came to Jeremiah concerning all the Jews dwelling in the land of Egypt, dwelling at Migdol, and at Tahpanhes, and at Noph, and in the land of Pathros, saying: 2. Thus says Yahveh of hosts, the God of Israel: You have seen all the evil which I brought upon Jerusalem and upon all the cities of Judah; and behold, they are a desolation this day, and there are no inhabitants therein, 3. because of their evil which they committed to provoke me in going to serve with incense-offering foreign gods, which they had not known, they themselves, you, and your fathers; 4. and I sent to you all my servants the prophets, early and diligently I sent them, to say: Do not now this abominable thing which I hate. 5. But they hearkened not, nor did they incline their

CHAPTER XLIV.

Ver. 1. The heading (cf. xl. 1) intimates the independence of the oracle, which also as to time falls considerably later than ch. xliii. The places where the more important Jewish colonies had settled are mentioned, namely, *Migdol*, as in xlvi. 14, a border town in the north-east of Egypt, in the neighbourhood of the Nile canal flowing past Pelusium, not far from the Mediterranean, is often named in the monuments (Makthal), to-day Tell-es-Semut, according to Ebers. On the other hand, the one mentioned Ex. xiv. 2 is to be sought farther south. *Tahpanhes* and *Noph*, see on ii. 16. *Pathros* (cf. ver. 15) is Upper Egypt, as is clear from Isa. xi. 11 and the monuments, according to which Thebes was the chief city in Pa-to-ris = Sun-country. Ver. 3. קטר, see on i. 16. אתם inserted here or put in the place of המה, because those present represent the existing generation; hence also the language is still further addressed to them. Ver. 4. Cf. vii. 25 and often. השכים, here

ear, that they should return from their wickedness and no longer offer incense to foreign gods. 6. Then my fury and my wrath was poured out and ate up the cities of Judah and the streets of Jerusalem, that they became a desolation and a wilderness as it is this day. 7. And now thus says Yahveh, the God of hosts, the God of Israel: Wherefore do you commit so great evil against your own souls to root you out man and woman, boy and suckling from the midst of Judah, so that you leave you no remnant surviving, 8. provoking me to wrath by the works of your hands, offering incense to foreign gods in the land of Egypt, whither you went to sojourn there, that you may make an end of yourselves, and that you may become an imprecation and a reviling among all the nations of the earth? 9. Have you forgotten the wickednesses of your fathers, and the wickednesses of the kings of Judah, and the wickednesses of his wives, and your wickednesses and the wickednesses of your wives, which they committed in the land of Judah and in the streets of Jerusalem? 10. They repented not to this day, and feared not, nor did they walk in my law and my precepts, which I set before you and your fathers. 11. Therefore thus says Yahveh of hosts, the God of Israel: Behold, I turn my face to you for evil, and to root out the whole of Judah. 12. And I take the remnant of Judah, who have set their face to the land of Egypt to

scriptio plena. *This horrible thing* is idolatry. Ver. 6. Cf. xlii. 18. כיום הזה, see on xi. 5. Ver. 7. Against your own souls, as in xxvi. 19, spoken of a deadly sin. Ver. 8. The works of your hands, as in vii. 13, your action, not exactly artificial images as in i. 16. According to Masoretes, to be written גּוֹי. Ver. 9. *His wives*, not to be changed into "his princes" (LXX after ver. 17), as the royal wives after Solomon's days were specially to blame for the introduction of idolatry. The suffix in נשיו refers to the individual king. Among the people also the women are specially referred to; they were addicted to certain heathen cults, and showed this by their conduct in the Egyptian colony, vv. 15, 20, 25. Ver. 10. Third person, the prophet turning away in disgust from the whole generation which all God's judgments failed to render submissive; second person again at the end. Ver. 11. To root out the *whole of Judah*, *i.e.* its remnant in Egypt, as more fully explained in

sojourn there; and they shall all be consumed; they shall fall in the land of Egypt; by the sword and by famine they shall be consumed; from the least to the greatest they shall die by the sword and by famine, and shall become a curse, a horror and an imprecation and a reviling. 13. And I visit those who dwell in the land of Egypt like as I visited Jerusalem with the sword, with famine and pestilence. 14. And the remnant of Judah, who have come to sojourn there in the land of Egypt, shall have none escaping and surviving, so that they may return into the land of Judah, whither they cherish the desire to return and dwell there, for they shall not return save (one or two) fugitives.

15. Then all the men who knew that their wives offered incense to foreign gods, and all the women who stood there in a large assembly, and the whole people who dwelt in the land of Egypt (and) in Pathros, answered Jeremiah, saying: 16. As concerns the word which thou hast spoken to us in the name of Yahveh, we will not hearken to thee. 17. On the contrary, we will carry out every word which has gone forth out of our mouth, to offer incense to the queen of

ver. 12. Ver. 14. ולשוב alludes to the "escaping and surviving," who might return. נשא, see on xxii. 27. The end of the verse, admitting the possibility of a few individuals returning, put more positively in ver. 14, shows that the proverbial לא פליט ושריד is not to be taken literally. Such cases warn against a pedantic demand for a literal fulfilment. Ver. 15 shows that Jeremiah delivered this discourse before a large assembly, to which the Egyptian exiles were added. What festive occasion had gathered them together is not known. But it is clear from קהל גדול that the women took a large part in it. A feast to the queen of heaven is not meant, else the words would be out of place: the men who knew, etc. Yet the purpose of the wives may have been to join homage to the queen of heaven with the feast. In the *land of Egypt, in Pathros, i.e.* in Lower and Upper Egypt, asyndetic conjunction, unless ו has fallen out. Ver. 17. The *queen of heaven* (respecting whom see on vii. 18) was, accordingly, a goddess, to whom definite petitions were presented, and offerings vowed on fulfilment of the desires expressed. Since she was the goddess of fertility in women, it is easily conceivable to what the wishes and vows of wives referred. "Which went out of our mouth," frequent phrase

heaven and to pour out libations to her, like as we have done, and our fathers, our kings, and our princes in the cities of Judah and in the streets of Jerusalem; then we were satisfied with bread, and it was very well with us, and we saw no evil. 18. But from the time that we ceased to offer incense to the queen of heaven and to pour out libations to her, we were in lack of everything, and were conquered by sword and famine. 19. And if we offer incense to the queen of heaven, and make ready to pour out libations to her, is it without our husbands that we bake cakes for her to portray her, and to pour drink-offerings to her?

20. Then spake Jeremiah to all the people, to the men and the women and all the people, who answered him, saying: 21. The incense-burning, which you practised in the cities of Judah and in the streets of Jerusalem, you and your fathers, your kings and your princes and the people of the land, truly did not Yahveh remember these things, and it came into his mind? 22. And Yahveh was no longer able to bear it because of the wickedness of your works, because of the abominations which you committed; so then your land became a waste and a wilderness and a curse, without inhabitant, as it is this day!

in utterance of vows, Num. xxx. 3, 13; Deut. xxxiii. 24; Judg. xi. 36. By *offering incense*, the presenting of meat-offerings, cakes, of course with addition of incense, is understood. Gifts of wine, oil, etc., were joined therewith. Then *were we in good condition, i.e.* it stood well with us. Ver. 18. אז=at that time; a relative clause joins on to this. תמנו for תַּמּוֹנוּ, Ges. § 67. 5*a*; Eng. § 66. Ver. 19. The women whom the prophet accused here come forward to speak; they threw the blame from themselves on the men, who could have hindered them, but according to vii. 18 gave ready assistance in their preparations. As to the moon-shaped cakes which the Hellenes also had as sacred symbols and called σελῆναι or πέμματα σελήνης, see on vii. 18. Among the Greeks they were round, representing the full moon; yet there may be a reference to horn-shaped confectionery. לְהַעְצֵבָהּ, with suff. fem. (on which account Mas. notes the weak ה as irregular), signifies: *in order to portray her* (the goddess), to model; cf. עצב, fingere, עֶצֶב (xxii. 28), *vas fictile*. Ver. 21. הִקְטַר, noun-form from Piel, like שִׁלַּם, Deut. xxxii. 35. Ver. 22. מאין, see on ii. 15. בהיום, see on

23. Because of this, that you offered incense, and that you sinned against Yahveh, and hearkened not to Yahveh's voice, and did not walk in his law and his statutes and in his testimonies! *For this reason* has this evil befallen you, as it is this day!

24. Then said Jeremiah to all the people and all the women: Hear Yahveh's word, all Judah that is in the land of Egypt. 25. Thus speaks Yahveh of hosts, the God of Israel, saying: You and your wives, you have spoken with your mouth and fulfilled it with your hands, saying: Let us now verily perform our vows which we have vowed, to offer incense to the queen of heaven, and to pour drink-offerings to her: You shall verily keep your vows and perform your promises. 26. For this reason hear the word of Yahveh, all Judah who dwell in the land of Egypt: Behold, I have sworn by my great name, says Yahveh: Never more shall my name be invoked by the mouth of any man of Judah, saying: "As truly as the Lord Yahveh lives" in the whole land of Egypt. 27. Behold, I watch over you for evil and not for good; and all the men of Judah, who are in the land of Egypt, shall be consumed by the sword and famine, until they vanish away. 28. And those who escape from the sword shall return from the land of Egypt to the land of Judah, men who can be counted; and all the remnant of Judah, who came to the land of Egypt to sojourn there, shall know whose word shall stand, whether mine or theirs. 29. And this shall be the sign to you, is Yahveh's oracle, that I will visit you in this place, that you may know that my

xi. 5. Ver. 23. קראת for קָרְאָה, Ges. § 74. *a.* 1; Eng. § 73. Ver. 25. As the wives come first among the speakers and actors, masc. and fem. interchange. תקימנה for תָּקִמְנָה glances at the קום in ver. 28 f. They steadily carry out what they say, but the Lord also will do the same, and in the end His word will stand, not theirs. Ver. 26. None of the Jews dwelling in Egypt shall swear by the living Yahveh, because none shall be there. Ver. 27. שקד, see on i. 11; cf. xxxi. 28, xxi. 10. Ver. 28. Men who can be counted, *i.e.* few of them, as in Gen. xxxiv. 30. The idea of the מי is more fully explained and analysed by ממני ומהם; instead of "both of us," it is said "of me and of you." So *min* is often used in Arabic. Ver. 30. Pharaoh

words concerning you shall stand firm for evil. 30. Thus says Yahveh: Behold, I deliver Pharaoh Hophrah, king of Egypt, into the hand of his enemies and into the hand of those who seek after his life, like as I gave up Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, his adversary and deadly foe.

Hophrah, see on xxxvii. 5, called by the Greeks Apries, ruled, according to Herodotus, ii. 161 ff., more happily than the kings who had preceded him since his great-grandfather Psammetichus; but an unlucky campaign against Cyrene led to his dethronement by Amasis, who was compelled to surrender him to that enraged people, who then murdered him. Jeremiah's oracle may refer to this unhappy end (about 570), since it is not expressly said, as in xlvi. 26, that Pharaoh would fall into Nebuchadnezzar's hands. That the account of Herodotus, based on Manetho, is here defective, and Hophrah had also to suffer from Nebuchadnezzar, see on xliii. 8–13. The doubts of Hitzig and Graf in regard to xliv. 29 f. are without foundation.

Exposition.

Contents of ch. xliv. Last Testimony against the Idolatry of the Jews in Egypt: *a.* Dissuasive from Foreign Worship, vv. 1–14; *b.* Opposition of the Jews, especially of their Wives, vv. 15–19; *c.* their Conviction and Condemnation, vv. 20–28; *d.* Sign of the Judgment, ver. 29 f.

This testimony is the last one we have from Jeremiah. It belongs essentially to a later time than ch. xliii. The Jews, meanwhile, have settled in different places of the land, extending principally over Upper Egypt (Pathros), to which fear of the approaching Chaldæans perhaps contributed. On the other hand, the incident is earlier than the end of Pharaoh Hophrah (ver. 30), and therefore about 570. The prophet was then at the advanced age of from seventy to eighty years. He delivered this discourse before an assembly of Jews gathered on some festal occasion from every part of Egypt (ver. 15). The scene and occasion of the assembly are not stated. But it is clear from the incident that the Jewish

community in Egypt held together, and intended, as far as possible, to continue its national worship on foreign soil, nay, probably regarded itself as the lineal representative of the seed of Abraham. And it is just as clear from Jeremiah's words and the opposition they met with, that even after all the severe experiences of the past, the people could not break away from idolatrous customs, but still continued them in the Egyptian colony. Thus the aged Jeremiah was forced at last to raise his voice against the same pernicious errors, against which the first testimony of the youth was a warning, and against which he had all his life fought a losing battle. He was unable even now—in distinction from the other exilian prophets—to speak in tones of cheerful promise, but was obliged again to hold up before the incorrigible nation of the Jews in Egypt the gravity of the judgment awaiting it.

In vv. 1–14 he points to the desolated home-land as the most eloquent witness to the divine retribution which has fallen on the worshippers of strange deities. In presence of this fact, it is insane wickedness to persevere in practices which have so openly drawn down the Lord's displeasure on land and people. The consequence of such conduct will be that the exiles who have saved nothing but their life will bring about the extermination of their race (vv. 7, 12 ff.). By way of warning, the finger of the prophet points in particular to the ruin brought on the whole nation by the women with their special leanings to heathen superstition and sensuous worship (ver. 9). For it is they who are again by their action provoking the Lord's anger.

Vv. 15–19. But the high regard in which the venerable prophet must have stood did not prevent the assembled community offering him public contradiction. If in Jerusalem it was rather the priests and princes with their false prophets who designedly and obstinately opposed him, just as in ch. xliii. the leaders of the nation did, whose plans were interfered with by his message; so, on the other hand, here he has the

community itself against him, whose popular customs he attacked. Even the women did not hesitate publicly to raise objections against the word of the Lord; nay, they contended most zealously for the heathen practices to which they had become wedded. A special point in dispute was the worship of the queen of heaven common in many homes, as we know already from vii. 17 f. To her wives vowed offerings, no doubt in order to secure offspring, safe delivery, and the like; to her they ascribed the bestowal of prosperity and success. To such a degree did this sensuous goddess replace in their thoughts the strict, holy God of Moses and the prophets, that they regarded the former wellbeing of the nation as her work, and traced the misfortunes of the country to the neglect of her worship, which since Josiah's days had at least been limited, thus making a virtue of their evil propensities, as if it were their duty to keep their pledged word to this fictitious goddess. With more right they might plead that they were not alone responsible for their conduct (ver. 19). The men knew of it (ver. 15) and shut their eyes, instead of remembering their responsibility, and banishing such wickedness from their homes, if, indeed, they did not renounce their dignity with their better knowledge, and become partners with their wives in their foolish course, as Jeremiah described in vii. 8.

Vv. 20–28. The deceitful conclusion of ver. 17, which shows so well how the worst visitation fails to open the eyes, if the heart refuses to learn and repent, is not left by Jeremiah without a potent witness on the other side. He solemnly repeats once more what he has testified unceasingly for several decades, that nothing but disobedience to God's first commands has let loose the Lord's wrath against His people (vv. 20–23). He then turns to the crowd of apostates before him, and announces to it a doom of extermination as punishment for its obstinate persistence in its evil purpose; no Jew shall remain in Egypt to take Yahveh's name on his lips and profane it. At most, a few shall escape, and even these shall

seek refuge in Judah (vv. 24–28). A difficulty arises here, in the circumstance that although the centre of Jewish national life remained as previously in Judah and Jerusalem, yet an exceedingly numerous Jewish colony always maintained itself in Egypt. It is well known, for example, how important was this colony at the time of Alexander the Great, who conceded to it a considerable part of his newly-founded city of Alexandria. There it grew and flourished until the time of Christ and afterwards, although at times engaged in severe conflict with heathens and Christians. Thus the statement of Jeremiah, so exceedingly definite and precise, seems not to have been fulfilled. We think, with Nägelsbach, that the explanation of the continuance of this Jewish population is to be sought in a salutary crisis, by which the heathen tendency of this colony, as among the exiles of Babylon, was overcome, and that this crisis is to be especially traced to the influence of our prophet's testimony, so that xviii. 7 f. found its application here. "Must not the powerful message of the old, honoured Jeremiah in ch. xliv., must not the literal fulfilment of the prophecy uttered by him in regard to the king (xliv. 29 f.), have made an overpowering impression on their hearts?" (Nägelsbach).

In ver. 29 f. a warning sign is given, by which the Jews may know how earnest the Lord is in His threats against them, a sign soon fulfilled. Pharaoh Hophrah, reigning so happily and powerfully, will perish just as miserably as the unhappy King Zedekiah. This oracle is specially illustrated by what Herodotus (ii. 169) relates of this king: "His idea was, that not even any of the gods could bring his kingdom to an end; so certain was he of his throne." Just there we read (ii. 161 ff.) of his sad end through the rebellion of Amasis, and the abandonment of the deposed ruler to the enraged people, so that ver. 30 was literally fulfilled.

SECTION XXX.

Comforting Oracle to Baruch, Ch. xlv.

XLV. 1. The word which the prophet Jeremiah spake to Baruch the son of Neriah, when he wrote these discourses in a book from the mouth of Jeremiah in the fourth year of Jehoiakim, the son of Josiah, king of Judah, saying: 2. Thus said Yahveh respecting thee, O Baruch: 3. Thou sayest: "Woe is me, Yahveh adds grief to my pain, I am weary of my groaning, and I find no rest." 4. Thus shalt thou say to him: Thus says Yahveh: Behold, that which I built I myself pull down, and that which I planted I myself pluck up, and it concerns the whole earth; 5. And wouldst thou seek great things for thyself? Seek them not: for, behold, I bring calamity upon all flesh, is Yahveh's oracle; but I give thee thy soul for a booty in all places whither thou shalt go.

Chapter XLV.

Ver. 1. Cf. xxxvi. 1 ff. "*These oracles*" shows that the oracle to Baruch was added to the original edition, not indeed to the first one, but rather to the second, xxxvi. 28. Ver. 3. The more he was forced to write, the more his grief was intensified. To this bitter feeling of sorrow, falling on him because of the mournful contents of the divine oracles, he gave expression. Ver. 4 f. gives the answer thereto. Ver. 4. Properly: and indeed it is the whole earth which I so treat, better than "the whole land" on account of the "all flesh" in ver. 5, cf. xxv. 15 ff. אֵת־, accusative, gives the preceding verbs a more definite object. Ver. 5. Cf. in xxxix. 18 the promise to Ebed-melech.

Exposition.

This message of personal comfort to Baruch belongs to the fourth year of Jehoiakim, when Baruch was first chosen as

Jeremiah's helper, and entrusted with the recording of the prophet's oracles (xxxvi. 1 f.). If Jeremiah himself had his moments of deep despondency on receiving the divine threatenings, it cannot seem strange that his weaker disciple was overwhelmed with pain and grief at the mere writing of the book of doom. The comfort which Jeremiah gave him, according to ver. 4, was from the Lord; for this reason Baruch added it to the prophetic book. It is first of all (as in xii. 5) a rebuke of impatience and shrinking from pain. At a time when God is visiting the whole earth judicially, it is not for the individual to lay claim to great and high things, *i.e.* happiness and joy. And then the same promise is given to him as to the trusty Ebed-melech, xxxix. 18: he will not perish in the present affliction and impending catastrophe, but everywhere enjoy divine deliverance,—one of the numerous oracles in which Jeremiah pledges God's word for the fate of an individual.

SECTION XXXI.

JEREMIAH'S ORACLES RESPECTING THE HEATHEN, CHS. XLVI.–LI.

XLVI. 1. That which came to the prophet Jeremiah as Yahveh's word respecting the heathen nations.

I. TWO ORACLES RESPECTING EGYPT.

2. To Egypt, respecting the army of Pharaoh-Necho, king of Egypt, which was on the river Euphrates at Carchemish, which Nebuchadnezzar, king of Babylon, smote in the fourth year of Jehoiakim, the son of Josiah, king of Judah.

CHAPTER XLVI.

Ver. 1. Form as in xiv. 1. This heading applies to the entire section respecting the heathen, ch. xlvi.–li. Ver. 2. *To Egypt,* concerning Egypt (see respecting this ל on xxiii. 9), is a special heading to ch. xlvi. The following more precise definition of the subject and occasion refers only to the oracle, vv. 3–12. The oracle related to the army of Pharaoh-Necho lying on the Euphrates, which was afterwards, as the prophet here foretells to him, defeated at Carchemish by Nebuchadnezzar (who is here called, not quite accurately, king of Babylon, which was not the case at the moment). The date, written of course later, points to the fulfilment as in xlix. 28. *Carchemish* (Isa. x. 9) is not the Circesium of the Greeks and Romans lying at the fall of the Chaboras into the Euphrates, but Gargamis of the inscriptions, to be sought much farther north-west, and indeed north of the river Sajur, probably at the ruin Jerabis, somewhat south of Birejik. It was the capital of the Chatti country, and lay on the right bank of the Euphrates (Schrader, ii. 74; Delitzsch, *Paradies,* p. 265 ff.). The Egyptian army, as it seems, delayed longer there, perhaps engaged with the siege of the city, when the Babylonians approached for the decisive battle. At all events the battle was fought near the main passage over the

3. Prepare ye buckler and shield, and draw near to battle!
4. Harness the horses and mount the chargers, and stand forth
with helmets! Trim the spears, put on the coats of mail!
5. Wherefore do I see: they are confounded, they go away
backwards? And their heroes are cut down and flee apace,
they turn not back, terror around! is Yahveh's oracle. 6. Let
not the swift flee away, nor the champion escape! Towards
the north, beside the river Euphrates they stumbled and are
fallen! 7. Who is this that comes up like the Nile, his
waters roll like the rivers? 8. Egypt came up like the Nile,
and the waters tossed like the rivers; and it said: I will go
up, cover the land, destroy the city, and them that dwell
therein. 9. Go up, ye horses, and rage, ye chariots! And
let the warrors, Ethiopians and Libyans, armed with shields,
go forth, and the Lydians who bear and stretch the bow!
10. But that day is a day of vengeance to the Lord,
Yahveh of hosts, to avenge himself on his foes. And the

Euphrates in the fourth year of Jehoiakim, 605 B.C. Ver. 3. Alongside צנה, the long shield, covering the entire person, is מגן, the small "targe," Slavonic word for the small buckles carried by horsemen. Ver. 4. הפרשים, according to the parallelism not vocative, "ye horsemen," but the riding-horses in distinction from the chariot-horses, as often. התיצב, to advance to battle; מרק, to rub, trim, and sharpen. This also is part of the final preparations before the battle. Ver. 5. The נאם ה' shows that vv. 3–12 is by no means a song of victory after the battle; but a vision before the crisis, at least before the news came to Judah.—מגור מ' in Jeremiah's style, as in vi. 25, xx. 3, 10. Ver. 6. צפונה, see on i. 13. Ver. 7. After the first brief glance at the crisis the prophet again looks at the mighty array of the Egyptians, who deluge the land like their own river, in order at a fixed spot to fall into the Lord's hands. Ver. 8. נעש, see on v. 22. אבידה, Ges. § 68. *a.* 1. Ver. 9. עלה, to mount, rear, used of horses eager for battle. הלל, Hithpoel, used here as in Nah. ii. 5 of furious driving; differently, Jer. xxv. 16, li. 7. *Cush*—Ethiopians, *Put*—Libyans (LXX, Vulg.), are named as auxiliaries of Egypt, the former to the south, the latter to the west of Egypt; finally, *Lydians*, who are not to be confounded with the Semitic-Asiatic people of this name (Gen. x. 22); on the contrary, they are Hamitic Africans (Gen. x. 13). Still these have not yet been certainly identified. Ver. 10. That day of the impending encounter of the armies. Also the

sword shall devour and be filled, and drunk with their blood. For the Lord, Yahveh of hosts, has a slaughter-feast in the land of the north, on the river Euphrates. 11. Go up to Gilead and fetch balsam, thou virgin daughter of Egypt. In vain thou heapest up medicines, healing for thee there is none. 12. The nations have heard thy shame, and the earth is filled with thy lamentation: For hero has stumbled on hero, both are fallen together!

13. The word which Yahveh spoke to Jeremiah the prophet, that Nebuchadnezzar, king of Babylon, should come to smite the land of Egypt.

14. Make ye known in Egypt, and publish at Migdol, and publish at Noph, and at Tahpanhes! Say ye: Take thy stand and be firm; for the sword has devoured those round about thee. 15. Wherefore is thy chief strength broken?

perfect ואכלה, a prophetic one, requires throughout a reference to the future. A *battle-feast* = sacrificial feast; cf. Isa. xxxiv. 6; Zeph. i. 7. Ver. 11, see on viii. 22 and xxx. 13.—בתולת בת, see on vi. 14, xiv. 17.—הרביתי, see on ii. 20. Ver. 12. צוחתך, see on xiv. 2.—One warrior fell through another, stumbling over one another in their panic, disgracefully enough. Ver. 13. *Nebuchadnezzar*, see on xxi. 2. Ver. 14. *Make ye known*, i.e. the following summons to prepare for battle, as the enemy approaches. *Migdol*, the border town, comes first, see on xliv. 1; Noph and Tahpanhes, see on ii. 16.—התיצב, see on ver. 4. והכן לך, get thee firmness, *i.e.* take up a firm, strong position for the fight. The sword has consumed thy surroundings or neighbours; the northern and north-eastern peoples are meant, like the Philistines, Jews, etc. Ver. 15. *Wherefore*, as in ver. 5, introduces something which the gaze of the seer just now discerns.—סחף, properly to sweep away, wash away, then turn round, overthrow. אביריך are here the גבורים, as ver. 16 shows, the strong heroes; elsewhere in Jeremiah the steeds (see on viii. 16), in poetical language usually oxen. LXX, *διὰ τί ἔφυγεν ἀπὸ σοῦ ὁ Ἄπις; ὁ μόσχος ὁ ἐκλεκτός σου οὐκ ἔμεινεν*, suggests the Apis-ox at Memphis, which Yahveh overturned despite its strength. The sing. עמד and הדפו with suffix suits this well; the plur. אביריך might be explained as that of the god's name. Most moderns subscribe to this exposition, which is recommended intrinsically. But the context does not favour it; the LXX adopted it perhaps through the rhythm of Apis and Abbir, but had considerably to expand the text in order to

It stood not firm; for Yahveh overthrew it. 16. He caused many to stumble; nay, one fell on the other, so that they said: "Up, let us return to our people and to the land where we were born, from the harassing sword!" 17. Call the name of Pharaoh, king of Egypt, "Destruction," "He that neglected (his) opportunity." 18. As truly as I live, says *the* King, whose name is Yahveh of hosts: Verily, like Tabor among the mountains, and like Carmel on the sea, he shall come! 19. Provide thee necessaries for journeying, thou inhabitress, daughter of Egypt! For Noph shall become a desolation, and be laid waste without inhabitant. 20. A beautiful heifer is Egypt, a gadfly comes from the north, yea

clearness, and also to modify ver. 16. As to עמד, cf. ver. 21; as to the change of number, ver. 23. Ver. 16. One fell over another in the flight (ver. 12), so that despair takes them home. They are not native soldiers, but foreign mercenaries; after the days of Psammetichus, Egypt chiefly used such troops, cf. ver. 9. —יגה, properly to harass, oppress, hence to use violence, here an attribute of the sword, as in l. 16 and xxv. 38. Ver. 17. Instead of "they cry there (where?): Pharaoh is destruction," etc., better after LXX, קִרְאוּ שָׁם (J. D. Michaelis, Hitzig, Ewald, Graf); cf. xx. 3 and the following שָׁמוֹ. שאון, turmoil, but also overthrow, destruction. *He let the opportunity pass by*, either: neglected the space given for taking precautions and effecting reconciliation with the foe, or: the gracious time given for reconciliation with God. The latter is preferable. Here there is probably a play on an Egyptian word not perceptible in שאון. העביר may be a paronomasia on Hophrah. Ver. 18. The speaker is *the king*, who alone with full right bears the kingly title.—כִּי used in an asseverating introduction of direct speech. Tabor is distinguished among the mountains by majestic height; in the same way Carmel towers proudly and grandly above the sea. So among princes is he who comes as conqueror of Egypt, —the king of Babylon, not mentioned by name here, but well known. Ver. 19. *Journeying vessels*, journeying provisions (as in Ezek. xii. 3), the scanty provision which captive exiles are able to carry with them: staff, bundle, etc. *Thou inhabitress*, form as in ver. 11; ישבת is prefixed in order to address the inhabitants more definitely, since even the personified land might be called daughter of Egypt, its inhabitants being of course included. נצתה, see on ii. 15. Ver. 20. יפה־פיה, fem. adj., in many MSS. better written as one word, is formed from

it comes! 21. Also her mercenaries in her midst are like stalled calves: truly even they have turned altogether in flight, they stood not firm; for their day of calamity has come upon them, the time of their visitation. 22. She rustles like the serpent which is fleeing away; for they come in strength, and with axes they have come to her like fellers. 23. They fell her forest, is Yahveh's oracle; for it is immeasurable; for they are more numerous than grasshoppers, and cannot be counted. 24. The daughter of Egypt is put to shame, given up into the hand of the people of the north. 25. Yahveh of hosts, the God of Israel, has said: Behold, I hold a reckoning with Amon of No, and with Pharaoh, and Egypt, and its gods, and its kings, and with Pharaoh, and those who trust in him,

the verbal reduplicative form Ketaltal (Ps. xlv. 2), either diminutive *pulcherula* or as climax, in any case ironical. עגלה is the young frisky cow. קרץ, from the verb קָרַץ, to nip, probably the *gadfly*. בא repeated with menacing emphasis. Ver. 21. In a similar figure the mercenaries settled in the land (to be distinguished from those in vv. 9, 16) are compared to fed calves, which flourished at the cost of the land. Since the time of Psammetichus, Ionian and Carian troops had been settled in Lower Egypt (Herod. ii. 152 ff.); they do not seem to have been under obligation to serve outside the country. Ver. 22. Its (Egypt's) voice, murmur, resembles that of the serpent gliding along with arrowy swiftness, not: goes like the (hissing) of the serpent, as הלך is not elsewhere used of קול. Babbling Egypt goes away thoroughly disheartened. The same figure occurs in the fellers who cut down the forest, and so cause the serpent to take hasty flight. Axes were used as weapons by the Scythians, Persians, and other peoples represented in the train of the Babylonian army. Ver. 23. They fell the forest of Egypt, tumble into ruin everything fair and great, everything that adorns the land and makes it habitable. לא יחקר is to be referred to the incalculably numerous foe, not to the denseness of the forest; cf. 1 Kings vii. 47. Locusts, an apt emblem of the destroyers invading in countless numbers, Judg. vi. 5. Ver. 24. הבישה, see on ii. 26. Ver. 25. *Amon of No* is the chief god of Upper Egypt, especially of the capital No, also called No Amon (Ezek. xxx. 15; Nah. iii. 8), in the inscriptions Ni (Schrader, ii. 149; Brugsch, *Gesch. Æg.* 373, 719) = *Thebes*. Pharaoh, mentioned a second time as the object of confidence, alludes to the fact that the king was

26. and give them up into the hand of their deadly foes, and into the hand of Nebuchadnezzar, king of Babylon, and into the hand of his servants; but afterwards she shall dwell as in former days, is Yahveh's oracle.

27. But fear thou not, my servant Jacob, and despair not, Israel; for, behold, I deliver thee from afar, and thy seed from the land of their captivity, and Jacob returns and lives calmly and securely, because no one makes afraid. 28. Therefore fear thou not, my servant Jacob, is Yahveh's oracle, for I am with thee; for I will make an end of all the nations whither I have driven thee; but I will not make an end of thee, but will chastise thee in equity, and will by no means leave thee unpunished.

worshipped as a divine incarnation, and was thus the object of idolatrous confidence. On account of his falsely-assumed greatness he stands the first time beside Amon. Ver. 26. At the close the prospect of a quiet future is held up before Egypt; therefore it shall not perish. Cf. Ezek. xxix. 13 ff. Ver. 27 f. In part a quite literal and in part a freer repetition of xxx. 10 f. Jeremiah is fond of such repetitions. That the present one is out of place, and therefore spurious, is not to be asserted. When even Egypt the hereditary foe receives at last a gracious message, the prophet was naturally reminded of the Lord's unique relation to His servant Jacob, securing him a far more certain and glorious future; all the more so when Judah was sorely oppressed and humbled, whilst Egypt seemed secure.

Exposition.

The last part of the book contains the oracles respecting foreign nations, which in Isaiah and Ezekiel also form one group. Such a collection of oracles respecting the heathen was found, according to ch. xxxvi. 2, at the close of the book first written in the fourth year of King Jehoiakim. Most of Jeremiah's oracles of this class, which follow here, seem to belong to that year, and follow up the prophecy of ch. xxv. as further expositions. But older and later oracles may also have been incorporated with the group, of which, in fact, we have evidence. The order is governed by the matter. First comes the most important of the kingdoms on which the Babylonians

inflicted judgment, the great power of Egypt, to which two oracles are devoted, the first of which (xlvi. 1–12) falls in the moment before the battle of Carchemish; the second (vv. 13–28) later, when the Babylonian army had penetrated to Syria and Palestine, and is probably to be put in the time of the last siege of Jerusalem.

a. Vv. 1–12. Announcement of the defeat of Egypt on the Euphrates. It was a critical moment when the Egyptian army of Pharaoh-Necho, who had already some years before subjugated Syria up to the Euphrates, encountered the army of the son of Nebuchadnezzar, king of Babylon, on the border river, which he was just preparing to cross. The prince had hastened at his old father's command to make head against the Egyptians. Whilst all eyes at Jerusalem were directed thither with eager expectation, this "word of the Lord" came to Jeremiah, enabling him "to see" a complete defeat of the Egyptians. The subject is treated in more poetical colours and dramatic style than elsewhere in Jeremiah and in his foreign oracles generally. He calls on the Egyptian host to arm itself, and makes it march past us with its different nations and weapons. But already in the first brief strophe (vv. 3–6) he sees this army that had advanced in confidence of victory hurrying away in wild flight on the bank of the Euphrates. In vv. 7–12 the drama is repeated, the several scenes standing out still more distinctly. The masses of Egyptians, rolling along in their devastating march, are compared by the seer to the rising and overflowing of the Nile, their native stream. He again calls on them to display all their activity and speed in order to fall into the hands of the Lord, Yahveh (ver. 10), who on that approaching day will take vengeance on His foes. The same Pharaoh-Necho a few years before with the same army had ruthlessly smitten Judah, and killed the noble King Josiah. For this the retribution is now to come. The conflict proceeding between foreign nations is nothing but a judgment-act ordained by

Yahveh, like a sacred sacrificial feast in His own honour. But the blow will be fatal to Egypt's supremacy over the nations (ver. 11 f.).

b. The Second Oracle (vv. 13–28) has for its contents a new disclosure given in the heading: that the Babylonian king will seek the Egyptians in their own land, defeat them there, and lay waste their land without finding serious resistance. As to the fulfilment, see on xliii. 8–12. The situation here is more advanced. According to ver. 14, the Babylonian army has already devastated the districts touching Egypt on the north and north-east. The most probable period is the last part of Zedekiah's reign, when Jerusalem was already invested, and the prophet had to comfort it (cf. ver. 27 f.). Then the king reigning in Egypt is Pharaoh Hophrah. The seer first calls on Lower Egypt to prepare for vigorous defensive war; then he sees its army, consisting mainly of contingents of neighbouring vassals (ver. 9), completely beaten and scattered to their homes (ver. 15 f.). In contrast with the phantom King Pharaoh, who wastes his power and neglects his season of grace by folly and arrogance (ver. 17), appears the true King, Yahveh of hosts, who brings into the country a ruler far surpassing his enemies in power and greatness (ver. 18), one who will banish the Egyptians. The effeminate nation, revelling in its beautiful land, is compared to a stately young heifer, the beast of Isis, which represents fertility also in Gen. xli. 18 ff., whose smooth skin and delicate blood attract the gad-fly—the Babylonian army (ver. 20), before which the effeminate bands of inland mercenaries will be unable to stand (ver. 21). Then will boastful Egypt rise out of the dust like the serpent, when the blows of the fellers apprise it of the fall of the forest, in which it had its lurking-place (ver. 22 f.). The fall of the splendid structures of the country is a reckoning of the true God with the god of Egypt, —Amon who claims to be father of the gods, as well as with the human god on the throne, Pharaoh, who is bold enough

to lay claim to divine honour (ver. 25 f.). Yet Egypt will not perish on Nebuchadnezzar's invasion, but will revive and see calmer days. But Judah, whose God is the Yahveh who judges foreign powers as the true King of all, has no need to fear, but may be full of comfort. For He Himself has pledged His word, that He will not destroy it, but only chasten it in measure (ver. 27 f.).

II. ORACLE RESPECTING THE LAND OF THE PHILISTINES, CH. XLVII.

XLVII. 1. That which came to Jeremiah as a word of Yahveh concerning the Philistines, before Pharaoh smote Gaza. 2. Thus says Yahveh: Behold, waters rise up from the north and become an overflowing river, and overflow the land and that which is therein, the city and them that dwell therein; and the men shall cry out, and all the inhabitants of the land howl. 3. At the thundering tread of the hoofs of his strong ones, at the rush of his chariots, at the rumbling of his wheels, fathers pay no regard to their children; so slack are their hands, 4. because of the day that comes to lay waste all the

CHAPTER XLVII.

Ver. 1. Form of heading as in xiv. 1, xlvi. 1.—The clause, "before Pharaoh smote Gaza," cannot mean that by this event the whole oracle was fulfilled, since Gaza only figures in it among other cities, and the vengeful foe comes from the north. Rather this clause explains why Gaza also appears among the threatened cities. Even before the Chaldæan invasion, but later than the threatening message, it was utterly destroyed by Pharaoh. The reference is to the famous conquest of the city by Pharaoh-Necho after the battle of Megiddo, related by Herod. ii. 159, where Gaza is meant by the Syrian city Κάδυτος. Necho had come by sea to the bay of Accoh, and thence penetrated to Megiddo; by the capture of Gaza he secured a road to Egypt. It is improbable, on the other hand, that he did this after his defeat at Carchemish. The oracle is therefore somewhat earlier than this battle. Ver. 2. Nebuchadnezzar is not yet named, as usual before the battle of Carchemish.—עלים, cf. xlvi. 7. ארץ, here and often in Jeremiah land or earth, without any intentional distinction between the two. Ver. 3. אבירין, see on viii. 16. Ver. 4. לשדד, Ges. § 45. 2.—עזר, in

Philistines, to destroy for Tyre and Sidon the last one able to help; for Yahveh will lay waste the Philistines, the remnant of the isle of Caphtor. 5. Baldness comes upon Gaza, Ascalon is brought to nothing, the remnant of their lowland: how long wilt thou wound thyself? 6. Alas, sword of Yahveh, how long wilt thou not be quiet? Return to thy scabbard, be quiet and be still! 7. How canst thou be quiet, when Yahveh has given thee charge against Ascalon and against the sea-coast? Thither has he ordered it.

apposition to שריד, the last who could be regarded as helper, ally. *Remnant of the isle of Caphtor* the Philistines are called, because they came over from this island = Crete; according to others, Caphtor is the *coast* of the Egyptian Delta, which אי might also signify (see on xxv. 22). Ver. 5. *Baldness*, as in the case of mourners, to which also the cutting refers, see on xvi. 6. —Instead of עמקם, their lowland, LXX read עֲנָקִים, remnant of the giants, which would suit well, especially if the seer had Gath in view, on whose name he plays in תתגודדי (Hitzig). Cf. 1 Sam. xvii. 4; 2 Sam. xxi. 16 ff. But this emendation is by no means necessary, and in xlix. 4 the LXX are decidedly wrong in their reading; even in 1 Chron. xii. 15, cf. viii. 13, the matter is doubtful.

Exposition.

Contents of ch. xlvii. Oracle against the Philistines.

As in xxv. 20, so here the neighbouring Philistines follow at once on Egypt. An oracle is added, which Jeremiah uttered respecting them somewhat earlier between the first and the fourth year of Jehoiakim. They also are threatened with the foe from the north, who, though he is not named, is well known to the hearers from Jeremiah's discourses. One is so deafened and distracted with the great uproar of the chariots advancing from that quarter, that the fathers cannot hear the imploring cry of their children (ver. 3). And with the strong cities of the Philistines falls also the last hope of the allied Phœnicians, whose chief cities, Tyre and Sidon, will likewise be besieged. The proud Philistine cities crouch like weeping women on the ground and cry out for mercy, ver. 6. But the

sword of the Lord, as the prophet knows, cannot cease to rage until it has finished the sanguinary work committed to it.

III. ORACLES RESPECTING MOAB, CH. XLVIII.

XLVIII. 1. To Moab. Thus says Yahveh of hosts, the God of Israel: Alas for Nebo, for she is laid waste! Kiriathaim is put to shame, is taken! The high fort is put to shame and broken! 2. Moab's fame is at an end, at Heshbon evil is devised against her: Up, let us destroy her, that she be no more a people! Thou also, Madmen, art worn out; the sword hastens after thee. 3. A cry sounds from Horonaim: Devastation and great overthrow! 4. Moab is broken to pieces, her little ones cause a cry to be heard; 5. for men go up the ascent of Luhith with weeping,—with weeping, because on the descent of Horonaim the anguished cry of destruction is heard. 6. Flee ye, save your life, and be like a juniper-plant in the

CHAPTER XLVIII.

Ver. 1. To Moab, heading as in xlvi. 2 and usually in this group. *Nebo*, city in Moab, see Isa. xv. 2. *Kiriathaim*, according to Eusebius, *Onom.*, ten Roman miles west of Medeba, which points to the ruin Krejat (a little south-east of Mkaur = Machærus).—The *high fort*, either simply appellative, or better, a surname of Kir Moab (= Kir Heres), the proud capital of Moab, Isa. xv. 1. Ver. 2. There are word-plays on Heshbon and Madmen, as often in Isaiah and Micah. *Heshbon*, an Ammonite town according to xlix. 3, formerly Moabite (Isa. xv. 4, xvi. 8, 9). The population was perhaps made up of both races. Thence the northern conqueror breaks into the Moabite country.—*Madmen* (dung-heap), name of a place in Moab, not occurring elsewhere. תדמי might be Kal; better, Niphal. Ver. 3. *Horonaim*, see on Isa. xv. 5.—שבר, see on iv. 6. Ver. 4. *Moab*, not the town Ar Moab (Graf), but the land as mother of the small towns and people, which can offer no resistance. Instead of צעוריה (written as in xiv. 3), many prefer to read צוערה, towards Zoar (cf. ver. 34; Isa. xv. 5), after LXX; but it is not necessary. Ver. 5, freely after Isa. xv. 5. The fugitives go, weeping continually, up the steep Luhith (Kethîb, Luhoth), fleeing southward (Zoar). — צרי, difficult (hence omitted by LXX), properly, agonies of the cry of sorrow = anguished cry of sorrow for the destruction. Ver. 6.

desert. 7. For because thou trustedst in thy handiwork and thy treasures, thou also shalt be taken, and Chemosh shall go forth to captivity, his priests and his princes together. 8. And the waster shall come to every city, and none of the cities shall escape, and the valley perishes and the plain is made desolate, as Yahveh has said. 9. Give wings to Moab; for she shall go forth with a rush, and her cities shall be desolate, that there shall be no inhabitants therein. 10. Cursed be he who does the work of Yahveh negligently, and cursed be he who keeps back his sword from blood!

11. Moab has been undisturbed from his youth, and he sat still on his lees, and was not poured from vessel to vessel, and went not into captivity; therefore his taste remained, and his perfume changed not. 12. For this reason, behold, days

Juniper-tree, see on xvii. 6. A wretched existence is all they can further enjoy, deprived of all means of help. Ver. 7. On account of carnal trust in its own work and savings, Moab, like Israel (ver. 13) and other nations, will fall a prey to the conqueror. — מעשיך, that which thou producest and manufacturest, cf. ver. 36, עשה. *Chemosh*, Hebrew כְּמוֹשׁ (from which Kethib is miswritten), the national god of the Moabites, known to us from the pillar of King Mesha. Instead of יָחַד, Keri יַחְדָּו, as elsewhere always in Jeremiah. Ver. 8. Alongside the towns, in high situations as a rule, appear valley and plain to describe the whole Moabite land. אשר, as in xxxii. 22, refers to former dicta of the prophets, first of Isaiah, who, however, himself had forerunners like Amos. Ver. 9. ציץ, here only wings, as in Targum, Ps. cxxxix. 9 (cf. fins, Lev. xi. 9): observe the paronomasia with the following נצא, to fly away, and יצא, to go out. Moab, hitherto quietly brooding in its nest, will reluctantly learn to fly; cf. Isa. xvi. 2. Ver. 10. As to the curse, cf. Judg. v. 23. Moab's destruction is the Lord's work. Woe to him who does it carelessly or leniently. Ver. 11. Moab had remained undisturbed in its dwelling-places from the time it first conquered them in its youthful strength, Deut. ii. 9 f. Hence its self-confidence and godless arrogance, Isa. xvi. 6. This is clothed in the figure of the wine, the noblest product of the land (Isa. xvi. 8 f., and Jer. under ver. 32); this had never been poured out or drawn, and hence preserved its original taste and flavour unweakened; in the present case, of course, no commendation. It hardened itself in its godlessness, נָמַר for נָמוֹר, from מוּר, Ges. § 72. *a.* 8; Eng. § 71. Ver. 12.

come, is Yahveh's oracle, that I send him lifters who shall lift him, and empty his vessels and break in pieces his jars. 13. And Moab is ashamed of Chemosh, like as the house of Israel was ashamed of Bethel, their confidence. 14. How say you: "We are heroes and men skilled in war"? 15. Moab suffers violence and her cities go up (in smoke), and the choice of his youth go down to the slaughter, is the oracle of the King; Yahveh of hosts is his name. 16. The destruction of Moab is near to happen, and his calamity hastens fast. 17. Bewail him, all his neighbours, and all ye who know his name! Say: "How is the strong sceptre broken in pieces, the staff of dignity!" 18. Descend from (thy) glory, and sit down in the thirsty (place), O inhabitress, daughter of Dibon; for the waster of Moab is come up upon thee, he has destroyed thy fortresses. 19. Stand in the way and look out, inhabitress of Aroer; ask him that flees and her that escapes; say: "What has come to pass?" 20. Moab is put to shame, for she is

צעה, Kal and Piel, to bend, a vessel for pouring out. Luther: "Schröter, die sie auschroten sollen," vat-men, who shall draw them out. These workmen, whom God sends to the Moabite wine-store, make short work. Because the wine is spoilt by lying too long, they let it run out, and break the earthen jars. The whole image would be the more vivid when Moab's pottery-making was flourishing, which is indicated in many ways (not to speak of the modern imitations of pseudo-Moab!); cf. xiii. 12, 14. Ver. 13. *Bethel* with its animal figure was the chief sanctuary of the northern kingdom, Amos iii. 14, vii. 13.—מבטחם with seghol before the tone for pathach. Ver. 15. עלה, to go up, namely, in flames and smoke, Judg. xx. 40. Antithesis ירדו, the young warriors are to go down to the plain, where the battle—a slaughter for them—takes place; ירד used even absolutely in this sense, Isa. xxxiv. 7: to go down to the shambles. The *king*, as in xlvi. 18. Ver. 17. Sceptre of power; the emblem stands for the royal power itself; cf. Ps. cx. 2; Ezek. xix. 11, 12, 14. Ver. 18. Keri וּשְׁבִי, only right reading, cf. Isa. xlvii. 1. The population of Dibon, seated in honour, is to sit down in a waste, thirsty land (צָמָא, properly thirst, must = צַמְאָה). *Dibon*, an hour north of the Arnon, see Isa. xv. 2. ישבת נו', see on xlvi. 19. Ver. 19. The news of what has happened penetrates with the fugitives farther south to *Aroer* (now Arair), not far from Arnon; cf. Isa. xvii. 2. נהיתה, Niphal, "what has taken place?" Ver. 20. הלילו, Kethib

broken. Howl thou, and cry! Tell ye it at Arnon, that Moab suffers violence, 21. and judgment has come on the land of the plain, upon Holon and Jahzah and Mephaath, 22. and upon Dibon and upon Nebo, and upon Beth Diblathaim, 23. and upon Kiriathaim, and upon Beth Gamul and upon Beth Meon, 24. and upon Kerioth and upon Bozrah, and upon all the cities of the land of Moab, those far off and those near. 25. The horn of Moab is cut off and his arm broken, is Yahveh's oracle. 26. Make ye him drunken, for he has acted proudly against Yahveh, and so Moab shall fall into his vomit, and he shall also become a derision. 27. Or was not Israel then a laughing-stock to thee? Or was he caught among thieves, so that as often as thou spokest of him, thou didst shake the head? 28. Forsake the cities and dwell in the rock, ye inhabitants of Moab, and be like the dove,

fem. sing. in reference to Moab. Ver. 21. *Holon*, here only, one of the towns of the plain like Jahzah (see Isa. xv. 4) and Mophaath or Mephaath (Josh. xxi. 37). Nebo, as in ver. 1; Dibon, as in ver. 18; *Beth Diblathaim*, here only and Num. xxxiii. 46: site unknown. Ver. 23. *Kiriathaim*, as in ver. 1. *Beth Gamul*, here only: site unknown. *Beth Meon* = Baal Meon or Beth Baal Meon, Num. xxii. 38, Josh. xiii. 17, now Main, not far south-west of Medeba. Ver. 24. *Kerioth* must also be a proper name (differently ver. 41), but different from Kiriathaim; probably identical with Ar Moab, which does not occur here. *Bozrah* = בֶּצֶר, Deut. iv. 43, Josh. xx. 8, cf. xxi. 36, not to be confounded with the Edomite Bozrah or the town Bostra flourishing afterwards in Hauran; the Moabite Bozrah is not certainly known. Ver. 26. Make ye him drunken, namely, with the wine of God's wrath, xiii. 13, xxv. 15.—סָפַק, to crash, here to fall with a noise. Ver. 27. As to the repetition of interrogative particle הֲ after the interrogative וְאִם (or), cf. Gen. xvii. 17; here with dagesh dirimens. Or, has he not then merited this punishment by his wicked derisive ways? Or, was Israel then caught among thieves, that thou mightest have a right, so respectable = to look down on him with pity? A positive sense cannot be proved from ii. 26. Before God certainly Israel stood condemned, but not before Moab, or in comparison with it. נוּד, Hithpoel like Kal: to shake the head in token of disapproving regret. מִדֵּי with noun as with infinitive, xxxi. 20. Ver. 28. The wild pigeon often builds a nest in Palestine on cliffs over abysses; here

which makes its nest over the yawning gulf. 29. We have heard of the pride of Moab,—he is very haughty,—his loftiness, and his pride, and his arrogance, and the lifting up of his heart. 30. I know, is Yahveh's oracle, his fury and the unseemliness of his boasting; they have done unseemliness. 31. On this account I will howl for Moab, and cry out for all Moab; for the prey of Kir Heres they sigh. 32. As I weep for Jazer, I weep for thee, thou vine of Sibmah, because thy tendrils went over from sea to sea, they reached to Jazer, the waster has fallen on thy fruit-harvest and vintage. 33. And joy is swept away, and singing from the fruitful hill and from the land of Moab; and I cause the wine to disappear from the vats; they shall not tread with rejoicing; the rejoicing is no rejoicing! 34. From the cry of Heshbon unto Elealeh, unto Jahaz they raise their voice, from Zoar unto Horonaim, the cow of three

properly, "beyond the opening of the abyss," the ravine being supposed to separate it from the pursuer. Ver. 29 after Isa. xvi. 6. Here begins a close imitation of that oracle. Ver. 30. לא כן (see on viii. 6) is, against the accents, to be joined with בדיו, his babblings (not babblers), Isa. xvi. 6. Ver. 31 after Isa. xvi. 7. The first person refers to the prophet, who has sympathy even for the Moabites and its lovely land. See after Isa. xvi. *Kir Heres*, see on ver. 1 = Kir Hareseth (Isaiah) = Kir Moab, now Kerak. Isaiah (xvi. 7) in more original style has לאשישי (instead of אנשי) respecting the grape-cakes of Kir. איליל, Ges. § 70*a*; Eng. § 69. Ver. 32 freely after Isa. xvi. 8 f. מבכי, taken by many comparatively: more than Jazer weeps. Rather after the original passage, partitive: the way in which J. weeps, or better: as I weep for Jazer. *Sibmah*, famed for its vines, and *Jazer* were both not far from Heshbon, see Isa. xvi. 8. As the whole neighbourhood is rich in vineyards, Sibmah is represented as one vine, whose branches travel far. As nothing is known of a sea of Jazer, and only pools are found there, the second ים is perhaps to be erased as having come into the text by oversight (Hitzig, Graf). ים is then the Dead Sea, on whose shore the vines of Moab stretch. If, on the other hand, the text is correct, Jeremiah limits the meaning of ים to the two pools Sibmah and Jazer. Ver. 33 after Isa. xvi. 10. The conclusion has a somewhat different form: they tread not the winepress: shout (calling); the shout heard (see on xxv. 30) is not a real, joyous one, but a horrid summons to war. Ver. 34 after Isa. xv. 4–6. *Elealeh*, see there; *Jahaz* =

years; for even the waters of Nimrim shall become a desolation. 35. And in Moab, is Yahveh's oracle, I make an end of him that climbs the sacrificial height and offers incense to his god.

36. Therefore my heart mourns for Moab like flutes, and my heart mourns for the people of Kir Heres like flutes, because that which was left, which they had gotten, is perished. 37. For every head is baldness, and every beard shorn; on all hands are scars, and on all loins sackcloth. 38. On all the roofs of Moab and in all her streets everything is mourning; for I have broken Moab to pieces like a vessel which is not beloved, is Yahveh's oracle. 39. How is she broken to pieces—howl ye! How has Moab turned the back—be ashamed of thyself! And Moab is become a laughing-stock and a horror to all his neighbours. 40. For thus says Yahveh: Behold, like an eagle it flies and spreads its wings against Moab! 41. The fortresses are conquered and the towers taken; and the heart of the heroes of Moab became on that day like the heart of a woman in pangs. 42. And Moab is blotted out, so that it is no more a nation,

Jahzah, ver. 21. Horonaim has here the surname: three years' heifer like Zoar, Isa. xv. 5. The waters of Nimrim, see Isa. xv. 6. Ver. 35. Cf. Isa. xvi. 12. מעלה, Hiphil in the sense of Kal. Ver. 36 freely after Isa. xvi. 11, xv. 7. Instead of the guitar, whose tones at the gentlest touch Isaiah applied to the sympathetic tones of his heart-strings at Moab's misfortune, Jeremiah uses the shriller flute usual at funerals, adding the other mourning customs (ver. 37) found also in Isa. xv. 2, see on Jer. xvi. 6.—על כן יתרת עשה, difficult words; according to Isa. xv. 7, על כן, to be understood like כי על כן, Jer. xxix. 28. The relative clause is joined to the const. state, Ges. § 123. *a.* 2; Eng. § 121. Kimchi, *Gramm.*, would read יִתְרָת. Ver. 37 (Isa. xv. 2), see on xvi. 6. Ver. 38. כְּלִי A vessel that is not liked, properly, in which one has no pleasure; cf. xxii. 28; cf. also Isa. xv. 3. Ver. 39. Cf. ver. 20; but here הילילו and בוש are best taken as imperatives. Ver. 40 omitted by LXX, because they saw in it a repetition of xlix. 22. The proper subject is not mentioned, as in xxv. 38. The same figure is used of Nebuchadnezzar, Ezek. xvii. 3; Cyrus, Isa. xlvi. 11. Ver. 41. הקריות, according to the parallel member not proper name as in ver. 24 (without article), but appellative; the predicate to it in the fem. sing., Ges. § 146. 3; Eng. § 143.—מצרה as in xlix. 22,

because it acted proudly against Yahveh. 43. Terror and pit and snare upon thee, O inhabitant of Moab! is Yahveh's oracle. 44. He that flees from the terror shall fall into the pit, and he that comes up out of the pit shall be taken in the snare. For I bring upon her, upon Moab, the year of their visitation, is Yahveh's oracle. 45. In the shadow of Heshbon stand fugitives without strength. For fire has gone forth from Heshbon and flame from Sihon's house, and consumed the temple (of the head) of Moab and the crown (of the head) of the sons of tumult. 46. Woe to thee, Moab! the people of Chemosh is destroyed; for thy sons are carried away into prison, and thy daughters into captivity. 47. But I cause the captivity of Moab to return at the end of the days, is Yahveh's oracle. Thus far the judgment respecting Moab.

partic. fem. Hiphil of צרר, intrinsically transitive; fallen into distress in the pangs of childbirth; according to others, to press forth, namely, the child, with pangs. Ver. 43 f. almost literally like Isa. xxiv. 17 f.; as to meaning, cf. also Amos v. 19. Ver. 44. The Keri הַנָּס is the only correct reading (Isa. xxiv. 18). Ver. 45 f. With the exception of the first words taken from old Mosaic oracles, especially from Num. xxi. 27 ff., an old song of triumph, sung at the capture of Heshbon, the city of the powerful Amorite king Sihon; on it the same judgment fell through Israel (Yahveh's judgment) as fell on the Moabites, despite their god Chemosh, through Heshbon. The latter again takes place now: destruction goes forth from Heshbon on Moab, ver. 2. The beginning is certainly obscure, since fugitives from Moab would not escape to the north (Heshbon), whence the foe is coming. We must think of the partly Moabitish inhabitants in the neighbourhood of that city; they hoped to be safe in the city from the conquerors, but remain under the shadow of the walls helpless, because thence already the foe is breaking out like a devouring fire. מבין (Num. xxi. 28, מקרית) is strange; J. D. Michaelis and Ewald read מבית, which is better; otherwise we must render it: from the territory of Sihon. Ver. 45. The end from Balaam's oracle respecting Moab, Num. xxiv. 17, with some variation. Instead of קרקר read קדקד; with this agrees פאת instead of פאתי (sides); cf. on ix. 25; שאון, easier than שֵׁת in the original passage, taken from Amos ii. 2. The Moabites are called sons of tumult, as neighbours always restless and ready to attack. Ver. 46 after Num. xxi. 29.

Exposition.

Contents of ch. xlviii. Old and new oracles respecting Moab.

In xxv. 21, Edom, Moab, Ammon follow on the Philistines; here similarly Moab, Ammon, Edom. The oracles respecting Moab come first, perhaps as the most elaborate. Jeremiah uttered them in the main about the fourth year of Jehoiakim. Respecting the Moabites, see Isa. xvi. Already in Isaiah's days they had called forth the prophet's rebuke by their hostile pride and haughtiness. Perhaps afterwards they had suffered heavy judgments, but no improvement had ensued. 2 Kings xxiv. 2 shows that on Jehoiakim's unhappy rising against Babylon, Nebuchadnezzar availed himself of the vengeance of the Moabites, who were always ready for war against Judah. The rebuke of this nation by our prophet seems to belong substantially to this period. Afterwards under Zedekiah (Jer. xxvii. 3), Moab's attitude was more friendly than is implied in xlviii. 27. For the rest, this discourse (ch. xlviii.) was not struck off at one heat, but is rather to be called a small collection of Jeremiah's Moabitish oracles, which rested to some extent on former divine utterances respecting that nation; especially is vv. 29–38 a reproduction of Isa. xv., xvi. (cf. on Isa. xvi. 13), and the close of the chapter, ver. 45 ff., repeats old Mosaic oracles, Num. xxi. 28, xxiv. 17. Here and there are allusions to other prophetic utterances about Moab, Amos ii. 1–3; Zeph. ii. 8–11. But the whole is also marked by turns of phrase peculiar to Jeremiah; and the mode of using and repeating old oracles corresponds to Jeremiah's peculiarities, especially in his prophecies against heathen nations. The genuineness of the section is therefore not to be questioned. Movers and Hitzig tried to mark off a series of interpolations, but without conspicuous success (see Graf).

The entire discourse is in a lyrical and indeed elegiac strain

(ver. 36), an elegy upon Moab. The prophet follows, with his seer's gaze, from place to place a foe bursting violently into the land of the Moabites, beating down all resistance with ease, and in particular forcing the strong cities and proud forts. Without doubt the "northern" foe is meant, the Chaldæans, although they and their king are nowhere named. They break from the north (Heshbon) into the land. Everything howls and mourns for the ruin of the strong places and the desolation of the whole land; everything flees southward. The reason why Moab is so visited is especially its arrogant talk against Yahveh (cf. vv. 2, 11, 27, 29 f.). Its calamity is the Lord's judgment (vv. 10, 15, 21), which goes forth against the nation and its god (ver. 13). Boastfulness is Moab's characteristic. Especially does it glory in its strong seats and accumulated treasures, because it had never suffered the deep humility of captivity which had already often fallen on Israel. It is thus like wine that had never been drawn off the lees (ver. 11 f.), and had therefore retained its peculiar taste and flavour: its heathen arrogance is unbroken; in its pride it fancies itself incomparably superior to much-tried Israel! Its punishment is a ruthless doom of extirpation. As God's honour is in question, ver. 10 warns against false mildness and leniency, as in the old song of Deborah (Judg. v. 23). There will be no escaping for those pursued by the Lord Himself (ver. 43 f.). Death, plunder, captivity are the lot of the nation that had eluded retribution too long. Yet even this discourse ends, like the one respecting Egypt (xlvi. 26), with a glance at the restoration of Moab, ver. 47, which is to be viewed in connection with the final conversion of the heathen to the God of Israel (iii. 17).

As concerns the fulfilment of this threatening, with which the brief one in Ezek. xxv. 8–11 is to be compared, Josephus (*Ant.* x. 9. 7) relates that in the fifth year after Jerusalem's destruction, Nebuchadnezzar subdued the Ammonites and Moabites, a statement not to be questioned in the main.

The conquest may have taken place on the occasion of a later campaign of Nebuchadnezzar against Egypt (see on xliii. 13), in which case certainly the chronological statement of Josephus can scarcely hold good.

IV. ORACLE RESPECTING THE AMMONITES, XLIX. 1–6.

XLIX. 1. To the sons of Ammon. Thus says Yahveh: Has then Israel no sons, or has he no heir? Wherefore does Malcam inherit Gad, and his people dwell in its cities? 2. Therefore behold, days come, is Yahveh's oracle, that I cause tumult of war to be heard against Rabbah of the Ammonites, so that it will become a desolate hill, and her daughters shall be burnt with fire, and Israel shall be heir to his heirs, says Yahveh. 3. Howl, O Heshbon, for Ai is laid waste! Cry out, ye daughters of Rabbah, gird you with sackcloth, lament, and go to and fro in the folds. For Malcam goes into captivity, his

CHAPTER XLIX. 1–6.

Ver. 1. Heading as in xlviii. 1. Question of surprise such as Jeremiah is fond of.—מַלְכָּם, as in ver. 3, Zeph. i. 5, we are not justified in changing into מִלְכֹּם, after LXX, as both forms may occur. The Ammonites, whose national god is so called, were first driven from their seats between Arnon and Jabbok by the Amorites; next, they were replaced by the victorious Israelites, especially Gad and Reuben. But after the deportation by Tiglath-pileser (Pul), the Ammonites, who had been driven eastward, took possession of this territory (2 Kings xv. 29; 1 Chron. v. 26). Ver. 2. *Rabbah* of the Ammonites, their capital (Deut. iii. 11 and often), seated on a tributary of the Jabbok, afterwards Philadelphia; its daughters are the small towns. יצת, Kal, to burn, as in li. 58.—ירש, cf. the right of inheritance, xxxii. 8. Ver. 3. *Heshbon*, see on xlviii. 2.—*Ai* cannot be the one near Bethel, but must have been an Ammonite city north of Heshbon, although nothing else is known of it. Graf would read הָעִר, the city = Rabbah (?). *Daughters of Rabbah*, to be understood as in ver. 2. They shall wander about (as to form, see Ges. § 54. 2*a*; Eng. § 53) in the fences provided for the flocks around the cities, because they can no longer dwell within the fortified walls, which the enemy has

priests and his princes together. 4. Why boastest thou in thy valleys, that thy valley overflows, thou perverse daughter, who trustest in thy treasures: "Who can come to me?" 5. Behold, I bring terror upon thee, is the oracle of the Lord, Yahveh of hosts, from all thy surroundings; and you shall be scattered, every one before him; and no one shall gather the fugitives. 6. But afterwards I will bring back the captivity of the sons of Ammon, is Yahveh's oracle.

burnt; cf. xlviii. 7. Ver. 4. Why boastest thou in the valleys, namely, in their luxurious fertility? זָב (cf. Ex. iii. 8, 7, and often), either substantive = overflowing, or predicate, namely, that thy valley overflows. The latter is preferable. Ver. 5. The enemies will come from all sides, so that every one has them behind him, and so every one is hunted straight forward out of the land.

Exposition.

Contents of ch. xlix. 1–6. Rebuke of the Ammonites.

Alongside the Moabites appear here (as in ix. 24, xxv. 21, xxvii. 2 ff.) the kindred Ammonites, who are similarly threatened, but in briefer terms. The oracle may belong to the same period, about the fourth year of Jehoiakim. What this nation is reproached with is its encroachment on the seats of the tribes of Israel east of the Jordan, and also fleshly trust in its beautiful, well-protected land and its accumulated riches. On the other hand, there is no trace of the wicked treacheries perpetrated against the remnant of Judah after Jerusalem's fall by the Ammonite king who professed to be Zedekiah's friend and ally (xl. 14). For their sins the Ammonites are threatened with the desolation of the land and the leading away of the inhabitants into captivity. Their god Malcam (= Moloch) will come to shame, like Chemosh, the god of the Moabites. Is then Ammon really a "backsliding daughter" of the true God (ver. 4)? At last redemption dawns on Ammon. As to the fulfilment of the threatening, see after ch. xlviii.

V. ORACLE RESPECTING EDOM, XLIX. 7–22.

XLIX. 7. To Edom. Thus says Yahveh of hosts: Is then wisdom no longer in Teman? has counsel vanished from the prudent? is their wisdom spilt? 8. Flee ye, turn away, bury yourselves deep, ye inhabitants of Dedan; for I bring Esau's calamity on him on the day that I visit him. 9. When grape-gatherers come upon thee, they will leave no gleaning; when thieves (come) at night-time, they will destroy until they have enough. 10. For I lay Esau bare, discover his hiding-places, so that he can no longer remain concealed. Violence is done to his seed, and his brethren, and his neigh-

CHAPTER XLIX. 7–22.

Ver. 7. לאדם, see on xlvi. 2. The oracle respecting Edom often coincides literally with Obadiah's respecting that people. Cf. xlix. 7 with Obad. 8, xlix. 15 with Obad. 2, xlix. 16 with Obad. 3. As Caspari has proved in detail (*Der Proph. Obadja*, 1842), Obadiah is the original which Jeremiah used, as he used other oracles in many of his foreign prophecies. Whether he had the whole canonical Obadiah before him, or whether the latter was enlarged by later additions, is of no importance here.—The inhabitants of Edom, especially those of *Teman*, an Edomite province, were famed for their wisdom (cf. Job ii. 11). This wisdom does not help them to escape from the judgment. It seems to vanish when the latter approaches. *Quem perdere vult deus, dementat.*—מבנים, partic. of בִּין; cf. תְּבוּנָה, Obad. 8.—נסרחה, poured on the ground, cf. xix. 7. The trading people of *Dedan*, near Edom (xxv. 23), whose caravans were accustomed to pass through the country of the Edomites, must hasten away and hide themselves. הפנו, imper. Hoph. (rare, Ges. § 46. 1), elsewhere Hiphil (ver. 24, xlvi. 21).—*Bury yourselves right deep*, properly, go down into the depth to dwell, used of seeking the most unapproachable hiding-place. Ver. 9, much more graphic in Obad. 5. Jeremiah has turned the questions of surprise in the seer into simple statements respecting the future. Whether one regards the enemies as grape-gatherers or thieves, they will do their work thoroughly. דים does not denote here a moderate measure, as in Obadiah, but describes insatiableness without limit. Ver. 10 freely, after Obad. 6. In their rocky nests the marauding Edomites had stored up many treasures; cf. Diod. Sic. xix. 94, 95.—נחבה, in any case for נחבא, is difficult as perfect; perhaps נחבה (infin.) is to be read. Besides the Edomites

bours, and he himself passes away. 11. Leave thy orphans; I preserve their life; and let thy widows trust in me! 12. For thus says Yahveh: Behold, they who deserved not to drink this cup shall certainly drink it, and shalt *thou* go quite unpunished? Thou shalt not remain unpunished, but shalt certainly drink. 13. For by myself I have sworn, is Yahveh's oracle, that Bozrah shall become a solitude, a reviling, a wilderness, and a curse, and all its cities perpetual wastes.

14. I have heard tidings from Yahveh, and a messenger is sent among the nations: Gather ye together and advance against her, and arise for the battle! 15. For, behold, I have made thee small among the nations, despised among men. 16. Terror for thee! The presumption of thine heart has bewitched thee, thou who dwellest in the rock-clefts, that holdest the crown of the hill! Though thou buildest thy nest high as the eagle, thence will I force thee down, is

proper, their brethren and neighbours also are threatened, like the kindred Amalekites (Gen. xxxvi. 12), Horites (Gen. xxxvi. 20 ff.), Simeonites (1 Chron. iv. 42), and the neighbouring tribes, Dedan (ver. 8), Tema, Buz (xxv. 23). Ver. 11. Edom is addressed; he can no longer care for his widows and orphans, but must commit them to the merciful God. Ver. 12. Cf. xxv. 29.—*Who did not deserve*, properly, whose right it was not, who had not the judgment pertaining to them by right (see on xxvi. 11). Ver. 13. לחרב = לְחָרְבָה, xxv. 18, xliv. 22. *Bozrah* (Gen. xxxvi. 33; Isa. xxxiv. 6, lxiii. 1; Amos i. 12), once capital of the Edomites, to-day the village El-Buzeireh in the district of Jebal; *all its towns* are the smaller ones about. Ver. 14, at the beginning of the oracle in Obadiah; is there more original in form. God commands the nations, as the prophet hears, against Edom. Ver. 16. תפלצת, here only = פַּלְצוּת. The suffix expresses genitive of object. The fear of thee has bewitched thee, *i.e.* the regard thou enjoyest is too feeble; moreover, the verb, as masc., belongs to the following subject. Hence it is better taken as exclamation, cf. Isa. xxix. 16. The fate of the arrogant nation excites terror. Nägelsbach: Thy abomination seduced thee, cf. מְפֻלָּצֶת; but the appositional subject, "the pride of thy heart," would not agree with this. Nor is any such deity of Edom known.—Edom thought itself impregnable in its rocky abodes. As the

Yahveh's oracle. 17. And Edom shall become a desolation; whoever passes by it shall be amazed, and hiss for all its wounds. 18. As after the overthrow of Sodom and Gomorrha and their neighbours, says Yahveh, no one shall dwell there, and no child of man sojourn there. 19. Behold, like a lion it rises up from the overgrowth of Jordan for an indestructible pasture; for in a moment I will chase him away from it, and who is chosen? Him will I appoint over it. For who is like me, and who will challenge me? And who now is a shepherd to stand before me? 20. Therefore hear ye the purpose of Yahveh, which he formed respecting Edom, and his thoughts which he thought in regard to the inhabitants of Teman: Verily they are dragged away, the little ones of the flock; verily their pasture shall be astonished at them. 21. The earth trembles at their thundering fall; the cry of grief—its sound is heard on the Red Sea. 22. Behold, like an eagle it rises up and flies near, and spreads its wings over

ruins of its capital Sela (Petra) show still, the people dwelt of old in dwellings furnished by caves, artificially excavated in part. Jerome on Obad. 5: "omnis australis regio Idumæorum in specubus habitatiunculas habet." Ver. 17. "And hiss," see on xviii. 16. Ver. 18. *As after the overthrow of Sodom*, cf. Deut. xxix. 22; fuller form, Jer. l. 40. — *Their neighbours*, Admah and Zeboim, Deut. xxix. 22; Hos. xi. 8. Ver. 19. The enemy proper is not named, only described figuratively as in xxv. 38, xlviii. 40.—*Overgrowth of Jordan*, see on xii. 5. The indestructible pasture, serving the people as a settled home, must be forsaken at a stroke.—ארגיעה expresses an adverbial idea of time, and is to be understood as in Prov. xii. 19, עד ארגיעה, *usque dum nictem = oculis vibrem* (A. Schultens), where לעד stands in antithesis, like איתן here; see Orelli, *Synonyma der Zeit*, p. 27 f. In a moment I chase him (Edom) from it (the settled, always inhabited pasture). Over this home, to which Edom thought it had an inviolable right, God in sovereign freedom sets whom He chooses. Who will challenge me, properly, summon to give account (Job ix. 19)? And where is a shepherd (keeping up the figure of a pasture), a ruler, to stand in my way? Ver. 20. The little ones of the flock, *i.e.* the defenceless people. Opposite in xxv. 34. Their own land is dumb with terror at them. שמם, Hiphil, as usually Kal. Ver. 21*b*. Construction, Ges. § 145. 2; Eng. § 142. Ver. 22 like xlviii. 40 f.—*Bozrah*, see on ver. 13.

Bozrah; and the heart of the heroes of Edom on that day becomes like the heart of a woman in her pangs.

EXPOSITION.

Contents of ch. xlix. 7–22. Rebuke of the Edomites.

This neighbouring people to Israel, by a peculiar destiny, had almost always stood in a hostile relation to it. As long as the Edomites were subject to Israel-Judah (from David's days), they used every opportunity to rise against its supremacy; so under Joram (2 Kings viii. 20) and under Ahaz (2 Kings xvi. 6; 2 Chron. xxviii. 17). And when they became permanently independent, they remained hostile in disposition, despite Jer. xxvii. 3, as was especially seen at Jerusalem's fall. This nation, therefore, receives from the prophet a specially severe condemnation, such as was due to it (ver. 12). According to his custom, Jeremiah repeats a judicial sentence which Obadiah had long ago passed on Edom on an occasion when the latter had acted with marked treachery; cf. also Joel iii. 19; Amos i. 11. If in Obadiah the order of the sayings and their shape are more original and striking, in Jeremiah, on the other hand, the day of retribution has come nearer, and the avenging foe, who will requite the guile of Edom, is already in sight. Jeremiah's oracle precedes the overthrow of Jerusalem, when Edom filled up the measure of its sins (Lam. iv. 22; Ezek. xxxv. 5, 10, xxxvi. 5; Ps. cxxxvii. 7); it belongs to the time of Jehoiakim, perhaps the fourth year of this king (xxv. 21), and shows many points of contact with the other oracles of this epoch. What Edom is told is as follows. The famous wisdom which flourished among these neighbours of God's people, and of which the Book of Job is a glorious monument, will not save them, and just as little their strong, seemingly inaccessible seats on Mount Seir: their nests will be taken, their treasures amassed by plunder will be carried off; the nation, that had

never been driven from its pasture, the advancing lion will drive off in a moment from its native meadow.

The fulfilment of this prophecy appears in Mal. i. 3, which passage implies a partial laying waste of the country of the Edomites by the Chaldæans (in the period after Jerusalem's overthrow), and also announces a repetition of this judgment (ver. 4), such as was executed in fact by the Maccabees, and at last by the Romans.

VI. ORACLE RESPECTING DAMASCUS, XLIX. 23–27.

XLIX. 23. To Damascus. Hamath is ashamed, and Arpad; for they have heard evil tidings; they are beside themselves, agitated like * the sea; it cannot be quiet. 24. Damascus is without strength, is turned in flight, and terror has seized it; anguish and pangs have taken hold of it like a travailing woman. 25. How is the city of renown not forsaken, the

CHAPTER XLIX. 23–27.

Ver. 23. In the heading (see on xlvi. 2) only Damascus is named, the most important town of all Aram (Syria); really the capital of a more limited kingdom, the "Damascene Aram," 2 Sam. viii. 6, from which the "land of *Hamath*" is distinguished (xxxix. 5). This Hamath on the Orontes, called also Hamath Rabbah (Amos vi. 2), a very important city mentioned often in the inscriptions, called Epiphania in the Macedonian period, now again Hamah, is the extreme northern point to which the Israelitish supremacy extended, 1 Kings viii. 65; 2 Kings xiv. 25 (Num. xiii. 21, xxxiv. 8, etc.).—*Arpad* (Isa. x. 9), to-day an uninhabited ruin, Tell Erfad, three hours north of Aleppo; once powerful, as appears from its frequent mention in the inscriptions.—Instead of בּוּשׁ, yielding no satisfactory meaning, read, after Isa. lvii. 20, כָּמַיִם, and join נמגו to the following. יובל applies to the seer. In consequence of the bad news they are melted, *i.e.* beside themselves with anxiety, like the sea which finds no rest. Ver. 24. התחזקה, mappik has fallen away because of the putting back of the tone. רמס, terror, panic, here only; perhaps used here intentionally as a Syrian word; cf. רתת, Hos. xiii. 1. Ver. 25. לא does not stand elsewhere in this sense with איך, properly = how is it not forsaken,

fortress of my delight! 26. Therefore its youths shall fall in her streets, and all the men of war are blotted out on that day, is the oracle of Yahveh of hosts. 27. And I kindle a fire in the wall of Damascus, that it may consume the palaces of Ben-hadad.

i.e. in what respect has this lot not befallen it? = it is forsaken in every respect. Keri, incorrectly, תִּהְלֹתִי, תְּהִלָּתִי? Ver. 26 like l. 30. Ver. 27 after Amos i. 4, 14.

Exposition.

Contents of ch. xlix. 23–27. Oracle respecting Damascus and Syria generally.

There follows here an oracle respecting northern Aram and its cities, which are not noticed in the general survey, ch. xxv., and yet will suffer under the Babylonian judgment. Syria had been an Assyrian province, and was next subjugated by Pharaoh-Necho after the battle of Megiddo. The flourishing cities of this land, first of Damascus, the delight of the East, will be greatly disturbed and damaged in the course of the coming war. Their wealth and strength will only serve to attract the new invader. The old oracle of Amos i. 3 f. will be anew fulfilled. The passage in our prophet seems to belong to the time of the battle of Carchemish.

VII. ORACLE RESPECTING THE ARABIANS, CH. XLIX. 28–33.

XLIX. 28. To Kedar and the kingdoms of Hazor, which Nebuchadnezzar, king of Babylon, smote. Thus says Yahveh: Rise ye, march against Kedar and lay waste the lands of the east.

Chapter XLIX. 28–33.

Ver. 28. Form of heading as in xlvi. 2.—*Kedar*, see on ii. 10. —The kingdoms of *Hazor*. None of the cities of this name in Palestine can be meant here. No Arabian city or district of this name is known. It may be a collective name like Kedar, the sons of the east, those with clipped hair, and may refer to

29. Their tents and their flocks they shall take away; their curtains and all their vessels and their camels they shall carry off with them; and one shall cry respecting them: Terror around! 30. Flee ye, escape quickly, hide you deep, ye inhabitants of Hazor, is Yahveh's oracle; for Nebuchadnezzar, king of Babylon, has formed a purpose concerning you, and devised a plan concerning you. 31. Rise ye, march against a cheerful people, that dwells securely, is Yahveh's oracle, which has neither doors nor bars, dwelling apart. 32. And their camels shall be for a prey, and the multitude of their cattle for a booty, and I winnow them to every wind, those shaven on the temple; and from every side I bring their calamity upon them, is Yahveh's oracle. 33. And so Hazor shall become a dwelling of jackals, a solitude for ever; no one shall dwell there, nor shall any child of man sojourn therein.

settled, not wandering Arabs, dwelling in strong חצרים (Isa. xlii. 11), farmsteads, not in cities, as to-day in Syria the settled Arabs are called El-hadariye. חצור in this case = land of Bedouin villages, but more probably it is really a particular Arabian district. The several tribes lived there under their sheikh, a "king" in miniature.—The clause: *which Nebuchadnezzar* (Kethib, with ו by mistake, from חצור) *smote*, points, like xlvi. 2, to the fulfilment that followed the oracle.—שדדו, Ges. § 20*c* and § 67. *a.* 10; Eng. § 66. בני קדם, general designation of the Arabs (Judg. vi. 3), whose territory began east of the Jordan (Gen. xxix. 1). Ver. 29. *Curtains*, see on iv. 20. Ver. 30. *Hide you*, see on ver. 8. Ver. 31. This refers to the tribes who rear cattle and live remote from the trade of the great nations. Dwelling in mere farmsteads or hamlets, they have no doors and bolts to keep out foreign invaders. Ver. 32. Those with *shorn temple*, see on ix. 25.

Exposition.

Contents of ch. xlix. 28–33. Menace to the Arabian tribes.

Not only will Nebuchadnezzar's march inflict great loss on splendid kingdoms, but even harmless peoples, living carelessly away from the high-road and little observed, such

as the nomadic and the settled Arabian tribes, will not escape the conqueror's notice and attacks. Already in xxv. 20, 23, 24, such communities were glanced at, and they here recur in part under the same designations; cf. also Isa. xxi. 13–17. The tents of these nomads, and the insignificant Bedouin villages without doors and bars, present a strange contrast to the great cities of Syria with their magnificent palaces (vv. 23–27); and yet even the former contain precious goods, tempting the foreigner's greed. The riches of one tribe lie in flocks, of another in the produce of the caravan trade. Both will be taken from them; and for one as for the other banishment from their home, where their hamlets are levelled with the ground, is a hard fate.

The fulfilment of this oracle, as well as of the threatenings contained in ch. xxv., is confirmed by xlix. 28, and attested also in other quarters. "Like his predecessors, the Asssyrian kings, Nebuchadnezzar was allured by the fabulous, widely-famed wealth which the distant lands of Yemen were said to rejoice in; and the treasures amassed by trade in this emporium of the eastern world excited his avarice. Leaving on one side the populations scattered on the highlands of Nejd, he made for Heja and the districts crossed by the great caravan-route. In Arabian traditions it is related that, after having defeated and dispersed, near the town of Dhat-irk, the Jorhom Joktanides, who tried to block his way to Kaabah, he reached the northern boundary of Yemen. The exhaustion of his army prevented his farther advance; he returned and took back with him many captives and two entire tribes, the Hadhoura (cf. חָצוֹר) and Ouabar, whom he settled in Chaldæa. This was more a great marauding expedition than a regular warlike undertaking, and brought him only considerable booty, and as regards name a quickly-vanishing supremacy. The Arabians remembered the conqueror who had so severely harassed them, and made of Bochtnassar a

mythical hero, to whom a thousand reminiscences of a heroic and fabulous kind attached themselves," Maspero.

VIII. ORACLE RESPECTING ELAM, CH. XLIX. 34–39.

XLIX. 34. That which came to the prophet Jeremiah as a word of Yahveh concerning Elam in the beginning of the reign of Zedekiah, king of Judah, saying: 35. Thus says Yahveh of hosts: Behold, I will break in pieces the bow of Elam, their principal strength. 36. And I bring upon Elam four winds from the four ends of the heaven, and winnow them to all these winds; and there shall be no nation whither the scattered ones of Elam shall not come. 37. And I crush Elam before their foes and their pursuers, and bring ruin upon them, the flame of mine anger, is Yahveh's oracle, and send the sword after them until I have consumed them. 38. And I set up my throne in Elam, and cause king and princes to vanish thence, is Yahveh's oracle. 39. But it shall come to pass at the end of the days that I will bring again the captivity of Elam, is Yahveh's oracle.

CHAPTER XLIX. 34–39.

Ver. 34. *Elam*, see on xxv. 25. This specific oracle respecting Elam, according to the heading, is about seven years later than most belonging to the foreign group. Movers, Hitzig, Nägelsbach indeed contest the genuineness of the heading, which figures in LXX as a subscription; it is supposed to have strayed from its original place at the beginning of ch. xxvii., and in consequence of this to have been joined to the present oracle. But this supposition is too improbable to claim unquestioning acceptance. Ver. 35. *Breaking the bow in pieces*, applied to the destruction of warlike power, as in Hos. i. 5. Here the bow is so used, because the troops of the country were specially trained to it (Isa. xxii. 6). The bow is explained in the words: the foremost, chief of their strength. Ver. 36. Kethib עולם, mistake for עילם. Ver. 37. והחתתי, peculiar formation from *hachtath-ti* (Ges. § 67. *a.* 11; Eng. § 66) for הֶחֱתוֹתִי. Ver. 38. I set up my throne, *i.e.* prepare to judge and rule in the land, devoting the whole previous government to destruction.

EXPOSITION.

Contents of xlix. 34–39. Oracle respecting Elam.

This kingdom, lying east of the Lower Tigris, north of the Persian Gulf, south of Media and Assyria, with the capital Susa, was subject to the Assyrian kings, and had been forced to assist in Sennacherib's campaign against Jerusalem (Isa. xxii. 6). On the dissolution of the Assyrian empire it again became largely independent, as appears from ver. 38. Judgment is announced to it, without intimation what earthly power (Nebuchadnezzar or who?) would execute it. Yahveh Himself will there sit as judge (ver. 38); but even to this nation Yahveh will at last give deliverance. On what occasion Jeremiah specially threatened that far-distant nation, whereas those lying beside it in xxv. 25 receive no special oracles (at least none remain to us), cannot now be known with certainty. But it is possible that Elamite auxiliaries took part in the capture of Jerusalem and the carrying away of Jehoiachin, and displayed special hostility. The Elamites are mentioned already in Isa. xi. 11 as holding the Israelites in exile. Respecting Nebuchadnezzar's attitude to them nothing definite is known; later they formed a part of the Persian monarchy.

IX. ORACLES RESPECTING BABYLON, CHS. L., LI.

L. 1. The word which Yahveh spoke concerning Babylon, concerning the land of the Chaldæans, by Jeremiah the prophet: 2. Declare ye among the nations, and publish, and set up a sign! Publish, and conceal not! Say ye: Babylon is taken, Bel is put to shame, Merodach is dashed to the

CHAPTER L.

Ver. 1. ביד, see on xxxvii. 2. Ver. 2. *Sign*, signals to announce important, alarming news. *Bel* (li. 44; Isa. xlvi. 1), in Assyrian Bil (Canaanite Baal), the chief god of the Babylonians according to the testimony both of the Bible and the

ground! Her images are put to shame, her idols dashed to the ground! 3. For a nation comes up against her from the north, which will lay waste her land, so that no one shall again dwell therein; from man to beast — they are fled, gone away! 4. In those days and at that time, is Yahveh's oracle, the sons of Israel shall come, they and the sons of Judah together; they shall go on weeping and seek Yahveh their God. 5. They shall ask after Zion, setting their face the way hither: "Come and let us join ourselves to Yahveh in an eternal covenant which shall not be forgotten." 6. They were lost sheep, my people; their shepherds caused them to err on tempting mountains; from mountain to hill

Greeks, belonging also according to the Babylonian accounts to the supreme divine triad, had a gigantic temple at Babylon, described by Herod. i. 181–183; Diod. ii. 9. *Merodach*, in the inscriptions Marduk, was the specific tutelary deity of the city of Babylon; rose to the head of the system of gods after Babylon became a capital with wide-stretching dominion; has also the surname Bel. Among the planets Merodach answers to Jupiter. גלולים, Lev. xxvi. 30, Deut. xxix. 16, here only in Jeremiah, often in Ezekiel, properly perhaps logs, stumps, contemptuous name for images (according to others, *stercorei*). Ver. 3. As once the avenger who was to visit Jerusalem was long described indefinitely by Jeremiah as a foe *from the north*, so now the avenger coming on Babylon is described; so in vv. 9, 41; on the other hand, li. 11; cf. the definite mention of the foe in ver. 27. Cf. iv. 25. Ver. 4. Cf. iii. 18, 21, xxxi. 8. *Go on*, go farther and farther weeping, Ges. § 131. 3*b*; Eng. § 128. Ver. 5. שאל, here with accusative, to ask, inquire after something, cf. xxxi. 21. ונלוו, scarcely imper., as also נקבצו, Joel iii. 11; rather transition to the third person (cf. ver. 8): and let them join themselves . . . *in a perpetual covenant* (accusative, Ges. § 138. *a*. 3; Eng. § 135. Cf. xxxi. 31 ff., xxxiii. 14 ff.), which falls not into oblivion, and so is indestructible (cf. xx. 11, xxiii. 40). Ver. 6. Cf. x. 21, xxiii. 1 ff.; אבד, originally used of a sheep separated from the flock and lost. שׁוֹבְבִים, Kethib, to be read with Nägelsbach, Keil, in the sense which the verb has in Isa. xlvii. 10, not שׁוֹבָבִים; the Keri to be rendered: the mountains have led them astray, or they have been led astray to the mountains—less in place. There may be an allusion to the worship of the heights, and also to the backsliding to the proud earthly powers, which were

they went; they forgot their camping-place. 7. All they who found them consumed them, and their oppressors said: We do no wrong, because they have sinned against Yahveh, the habitation of righteousness and the hope of their fathers, Yahveh. 8. Flee ye from the midst of Babylon, and depart from the land of the Chaldæans, and be like he-goats before the flock. 9. For behold, I set on and lead up against Babylon a multitude of great nations from the land of the north, who array themselves against her; from thence she is taken; their arrows are like a fortunate hero, who returns not without gain. 10. Thus Chaldæa becomes a prey; all who plunder her shall be satisfied, is Yahveh's oracle. 11. Yea, rejoice, yea exult, thou plunderer of my inheritance, yea frolic like a heifer treading out corn, and neigh like strong horses. 12. Your mother is sorely put to shame, she that bare you will be ashamed; behold, the last of the nations! Wilderness, drought, and desert! 13. Because of Yahveh's fury it shall not be inhabited, and shall become

alluring but inhospitable mountains, where the flock perished, wandering from one height to another. *Camping-place,* cf. Ps. xxiii. 2. Ver. 7. Cf. ii. 3. Because the nation had forgotten its god, the heathen powers regarded it as good prey, which might be consumed with impunity. תחת אשר, cf. xxix. 19. *Pasture of righteousness,* Jerusalem is called in xxxi. 23; here the Lord Himself is so called as the true home of His people, from which they derived safety and success. He is also called *the hope of their fathers,* xiv. 8, xvii. 13. Ver. 8. Kethib יְצַאוּ is preferable, cf. with ver. 5. As the he-goats pushed to the front on the opening of the fold, so those addressed (the captive Judæans) are to be the first to flee; the others will follow the example, ver. 16. Ver. 9. מִשָּׁם, from there it is taken by these nations. His (the enemy's) arrows, which miss not the mark aimed at, are compared to a warrior who does not return from an attack disappointed. Ver. 11. Properly, for thou makest thyself rejoice—do thou rejoice (Kethib sing. to be preferred); the fatal apodosis follows in ver. 12. Threshing is more play than toil to a frisky heifer, Hos. x. 11. דשא for דשה. Neighing is a sign of excessive wantonness in horses, see on viii. 16. Ver. 12. The persons addressed are the individual Chaldæans, of whose mother, the nation, it shall be said: Behold the last of the nations! (cf. the opposite ראשית), and so far as it is country, fatherland: wilderness, etc. Ver. 13. חשב, see on

an utter desolation; every one that passes by Babylon shall be astonished, and hiss for all her plagues. 14. Set yourselves against Babylon round about, all ye archers! Shoot at her, spare not arrows, for she has sinned against Yahveh. 15. Exult over her round about; she has offered her hand, her pillars are fallen, her walls broken down; for this is Yahveh's vengeance. Revenge yourselves on her! Like as she did, do to her! 16. Extirpate the husbandman from Babylon, and him that handles the sickle at harvest-time! They turn before the violent sword, every one to his people; and they flee every one to his land. 17. A scattered sheep is Israel, lions have chased it away; first the king of Assyria devoured it, and now at the last Nebuchadnezzar, king of Babylon, has gnawed its bones. 18. Therefore thus says Yahveh of hosts, the God of Israel: Behold, I visit the king of Babylon and his land, as I visited the king of Assyria; 19. and I bring Israel home to his pasture, that it may feed on Carmel and in Bashan; and on Mount Ephraim and in Gilead his soul shall be satisfied. 20. In those days and at that time, is Yahveh's oracle, one shall inquire after the guilt of Israel, and it no longer exists, and the sins of

xvii. 6; cf. xlix. 17. Ver. 14. *Spare* not the arrows = be not sparing of them. Ver. 15. The exulting is not the war-cry, but the cry of triumph, as appears from what follows; she has given her hand, as in vowing, here in surrender (cf. Lam. v. 6; 2 Chron. xxx. 8), applies here perhaps not to real joining of hands on capitulation, but to the hoisting of the flag of surrender.—אֻשְׁיֹתֶיהָ or אֻשְׁיֹתֶיהָ, Kethib (אֻשְׁיֹתֶיהָ, Keri), from אָשָׁה, here only; according to the Arabic *asijat*, support, *pillars*, the fortified towers especially are suggested (LXX ἐπάλξεις, turrets). Ver. 16. Within the far-extending walls of Babylon there were cultivated fields, Diod. Sic. ii. 9; Curt. v. 4; Pliny, *Hist. Nat.* xviii. 17; still the menace is not limited to them, but applies to the entire vicinity of the city and the country of Babylon. The many strangers will forsake it, Isa. xiii. 14. חרב היונה, as in xxv. 38, xlvi. 16. Ver. 17. עצם, denom. from עֶצֶם. Ver. 19. ושבבתי, elsewhere Hiphil, xxiii. 3, and often. רעה, with accusative of the pasture, as in Ezek. xxxiv. 14, 18, 19. The richly-wooded Carmel in the west of the country and the luxuriously green Bashan in the east stand first as the finest pasture-grounds. Ver. 20. את עון, accusative, as often with

Judah cannot be found. For I will forgive those whom I leave over.

21. Upon the land of twofold rebellion—go up upon it! And against the inhabitants of vengeance—kill and publish the ban after them, is Yahveh's oracle, and accomplish all that I have commanded thee. 22. A cry of war in the land and great overthrow! 23. How is the hammer of the whole earth beaten and broken in pieces! How is Babylon become a horrible waste among the nations! 24. I have set a snare for thee, and thou also art taken, Babylon, and thou sawest it not; thou art caught and also seized; for thou didst begin war with Yahveh. 25. Yahveh has opened his armoury and brought forth the weapons of his fury; for it is a work which the Lord, Yahveh of hosts, has in the land of the Chaldæans. 26. Come ye upon her from every quarter, open her granaries, pour her out like sheaves and put her under the ban; no remnant shall be left her.

passive, Ges. § 143. 1*a*; Eng. § 140; cf. xxxi. 34. תמצאינה, with י like ל"ה. Ver. 21. מרתים; the singular מָרָה does not occur; on the other hand, מָרִי more frequently in this sense and in Ezekiel as a surname of rebellious Israel, Ezek. ii. 5, 7, and often. The dual was suggested by names of countries like Aram Naharaim, Mizraim, but expresses intensity (cf. Judg. xv. 16; Ps. lxviii. 18), without two rebellions of Babylon being necessarily supposed. The allusion is to rebellious defiance of the Lord, cf. ver. 24. The summons is addressed to the avenger described in ver. 3. פקוד, likewise symbolical name of Chaldæa-Babylon.—חרב, here denom. from חֶרֶב; so in ver. 27; 2 Kings iii. 23; the meaning to kill frequent in Syriac.—*Ban*, pronounce the exterminating ban (חֵרֶם), by which every living thing is doomed to death, and even the property is destroyed; cf. ver. 26. Ver. 22. שבר, see on iv. 6. Ver. 23. The hammer, breaking in pieces the whole earth, is now itself shattered. Ver. 24. נרה, Hithpael, properly, to let oneself be stirred up, hence to engage in conflict with any one. Ver. 25. *Weapons of his fury*, cf. Isa. xiii. 5.—מלאבה, cf. xlviii. 10. Ver. 26. מקץ (similarly li. 31) from the extreme end, *i.e.* the farthest corners, all, even the last, without exception. Open their *granaries;* the word (from אֲבֻס, here only) signifies properly feeding-stall. The rich stores of the city are to be opened by violence, everything heaped up like sheaves and then destroyed,

27. Kill all her bullocks, they shall go down to the slaughter. Alas for them! For their day is come, the time of their visitation! 28. Hark! Fugitives and escapers from the land of Babylon, to publish in Zion the vengeance of Yahveh our God, vengeance for his temple! 29. Summon archers against Babylon! All ye that stretch the bow, encamp against her round about! Let there be no escaping! Recompense her according to her work; altogether as she has done, do to her, for she is insolent against Yahveh, against the Holy One of Israel. 30. Therefore shall her youths fall in her streets, and all her men of war be blotted out on that day, is Yahveh's oracle. 31. Behold, I will (come) to thee, thou Insolence, is the oracle of the Lord, Yahveh of hosts; for thy day is come, the time when I visit thee. 32. And the insolence totters and falls, no one raises her up; and I kindle fire in her cities that it may consume all her surroundings.

33. Thus says Yahveh of hosts: The children of Israel and the children of Judah are oppressed together, and all they that led them captive held them fast, they refused to release them. 34. Their deliverer is strong, Yahveh of hosts His name. Right earnestly He will maintain their cause to give the earth rest and to disquiet the inhabitants of Babylon. 35. Sword upon the Chaldæans! is Yahveh's oracle, and upon the inhabitants of Babylon, and upon her princes, and

burnt as accursed property. Ver. 27. חרב, see on ver. 21. *The bullocks*, according to the figurative style of Isa. xxxiv. 6, 7, the nobles towering above the people (Nagelsbach), or here better, the martial youth, cf. xlviii. 15. Ver. 28. Revenge for His temple, as in li. 11. Its destruction, not merely plunder (Graf), is implied; but this was certain to Jeremiah long before. Ver. 29. *Summon*, as in li. 27, properly, make them hear, namely, the summons; cf. 1 Kings xv. 22.—רבים, not *multos* (so the ancient translations), but as in Job xvi. 13, *archers*, from רבב (Gen. xlix. 23) = רבה.—Keri needlessly supplies לָהּ from ver. 26. Ver. 30 like xlix. 26. Ver. 31. *Insolence*, new appellation of Babylon. Ver. 32. LXX read ἐν τῷ δρυμῷ αὐτῆς, after xxi. 14, ביערה. Ver. 34 from Prov. xxiii. 11. הרניע (for הַרְנִיעַ, Ges. § 53. *a.* 2; Eng. § 52), as in Jer. xxxi. 2, in antithesis to the following verb similar in sound, with which

upon her wise men. 36. Sword upon the boasters, so that they appear fools! Sword upon her heroes, so that they despair! 37. Sword upon his horses, and upon his chariots, and upon all the mixed people that dwell among them, so that they become women! Sword upon her treasures, so that they are plundered! 38. Drought upon her waters, so that they dry up! For it is a land of graven images, and with forms of terror they practise madness. 39. Therefore martens with jackals shall dwell there, and young ostriches sojourn in her; and it shall be no more inhabited for ever, and shall not be dwelt in from generation to generation. 40. Like as God overturned Sodom and Gomorrha and her neighbours, is Yahveh's oracle, no one shall dwell there, and no child of man sojourn in her. 41. Behold, a nation comes from the north, and a great nation and many kings shall be stirred up from the corners of the earth. 42. They carry bow and spear, they are cruel and have no pity; their thunder roars like the sea, and they ride upon horses, armed like a man for battle—against thee, daughter of Babylon. 43. When the king of

cf. Isa. xiv. 16. Ver. 36. The *boasters* are Babylon's false prophets, astrologers, interpreters of signs, Isa. xliv. 25, who were made fools by the unfortunate issue, *i.e.* proved fools. Ver. 37. *Mixed people* (see on xxv. 20) are the foreigners employed as mercenaries. The sword gives access to Babylon's immense treasures. Ver. 38. חָרֶב passes here, where mention is made of the waters which were Babylon's chief bulwark, into חֹרֶב, certainly not merely at the pleasure of the Masoretes. אֵימִים, terrifying shapes, grimaces. They were incited by such idols to wild, mad conduct—an allusion not merely to worship, but also to their other conduct so displeasing to God. To us it is a question whether it would not be better to read יִתְהַלְלוּ after Ps. xcvii. Ver. 39. צִיִּים, desert-dwellers, elsewhere also of men, here as usually of beasts, and alongside אִיִּים (howlers, *jackals*; cf. Arabic *ibn-awa*, son of howling) a particular species of beast, which is questionable. Gesenius: horned-owl; Delitzsch after Kimchi here: marten. תשב, see on xvii. 6. Cf. the similar passages, Isa. xiii. 20–22, xxxiv. 14. Ver. 40 like xlix. 18, cf. Isa. xiii. 19. Ver. 41. Cf. vv. 3, 9, vi. 22. Ver. 42. Apart from a different object of attack like vi. 23. Ver. 43. Also a repetition of vi. 24, so that in form vi. 22–24 recur in vv. 41–43. So vv. 44–46 repeat xlix. 19–21 with

Babylon hears tidings of them, his hands become slack; anguish seizes him, writhings like a woman in travail. 44. Behold, like a lion it rises up from the overgrowth of Jordan for an indestructible pasture; for in a moment I chase them away from it, and who is chosen? him will I appoint over it; for who is like me, and who would challenge me? And where is a shepherd to hold his ground before me? 45. Therefore hear ye the purpose of Yahveh, which he has formed respecting Babylon, and his thoughts which he has thought concerning the land of the Chaldæans; truly the little ones of the flock shall be dragged away; truly the pasture shall be astonished at them. 46. The earth trembles at the cry: "Babylon is taken," and lamentation is heard among the nations.

LI. 1. Thus says Yahveh: Behold, I stir up against Babylon and against the inhabitants of the "heart of my adversaries" the spirit of a destroyer. 2. And I despatch foreigners to Babylon, who shall winnow her and empty her land; for they advance against her from all sides in the day

similar changes. Ver. 44. The Keri אֵרִיצֵם deserves the preference according to the parallel passage. The overgrowth of the Jordan is part of the figure of the lion, not of the political subject. Ver. 46 differs rather more from xlix. 21.

There is no sufficient reason for cutting off the section, vv. 40–46, as an addition by a later hand, as Graf remarks and Nägelsbach also acknowledges. The repetition of earlier oracles, his own or others', with characteristic deviations, is elsewhere also the custom of this prophet.

CHAPTER LI.

Ver. 1. לֵב קָמַי, heart, centre of my adversaries, a play of words made by transposing the letters after the figure Athbash from כַּשְׂדִּים, see on xxv. 26, like Sheshak from Babylon. Even Graf confesses that it is a subjective prejudice to regard such a mode of speech as unworthy of the prophet, and on this account to describe these passages as additions by a later hand. —מַשְׁחִית רוּחַ might be translated "a destructive wind" and understood as in iv. 11; but ver. 11 is decisive for the rendering given. Ver. 2. זָרִים is a word-play on the verb; but for this reason זֹרִים is not to be read (J. D. Michaelis, Ewald), but as in

of calamity. 3. Against him that stretches let the archer stretch his bow, and against him that puts on his coat of mail. Also spare not her youths, put under ban all her army; 4. so that slain ones fall in the land of the Chaldæans, and those thrust through in her streets. 5. For Israel is not bereaved, nor Judah, of its God, of Yahveh of hosts; for their land is full of guilt in regard to the Holy One of Israel. 6. Flee ye from the midst of Babylon, and deliver ye every one his soul; perish not through her guilt, for this is the time of vengeance for Yahveh; the crime that has been done he repays to her. 7. Babylon was a golden goblet in Yahveh's hand, which made all the earth drunken; the nations have drunk of her wine, therefore the nations are raving. 8. Suddenly is Babylon fallen and broken: howl ye for her, fetch balsam for her pain, perchance she may be healed. 9. "We would have healed Babylon, but she could not be healed; for her judgment reaches to the heaven, and towers

ver. 51. Ver. 3. The translation follows the Kethib; Keri wrongly omits the second ידרך: "and against him that stretches let the archer" advance. More completely it would run אל אֲשֶׁר ידרך. The enemy is summoned against the light-armed and heavy-coated Babylonians. The preceding ידרך הדרך is best supplied to ואל יתעל. יתעל shortened imperf. is strange; hence Syriac, Targum, Vulgate here read אַל, which would awkwardly interrupt the summons. The verb usually derived from עלה, to exalt oneself, boast, better from עלל, *immittere* (Aramaic), Ewald, *Gramm.* § 121*a*. Ver. 5. Widowed, so that it would be deprived for ever of its avenging protector, cf. ii. 3. The land of the Chaldæans is full of guilt, which must be expiated by the Holy One of Israel, *i.e.* in the sense that God is security for the existence of the debt, and will exact it. God is called *the Holy One of Israel*, in Jeremiah only here and l. 29; on the other hand, frequently in the first and second part of the Book of Isaiah. Ver. 6, cf. l. 8; Gen. xix. 15. Ver. 7. The drink which Yahveh gave all nations in this goblet was His wrath, cf. xxv. 15 f. The gold alludes to the grandeur of Babylon (Graf). Ver. 8 f. Dramatically vivid exhibition of the incurable hurt inflicted on Babylon, cf. xlvi. 11. Perhaps it might be healed, says human sympathy. But ver. 9 states that man's attempts at healing are in vain; the guests dwelling in the land give it up; cf. l. 16: their doom towers up to heaven,—allusion to Gen. xi. 4, is immeasurably great, mocking

to the clouds." 10. Yahveh has brought our righteous cause to the light; come, let us recount in Zion what Yahveh our God has done. 11. Make the arrows bright, take up the shields! Yahveh has stirred up the spirit of the kings of Media, for his purpose stands against Babylon, to destroy it; for this is Yahveh's vengeance, vengeance for his temple. 12. Set up a banner against the walls of Babylon, make strong the watch, appoint watchmen, prepare ambushes; for as Yahveh has devised, so also he carries out what he has spoken against the inhabitants of Babylon. 13. Thou who dwellest by abundant waters, rich in treasures, thy end is come, the ell, when thou art cut off. 14. Yahveh of hosts has sworn by his soul, although I filled thee with men as locusts, they shall raise the vintage-cry against thee; 15. He who prepared the earth by his strength, who established the circle of the world by his wisdom, and stretched out the heavens by his knowledge; 16. At the sound of his call there is a multitude of waters in the heaven, and he makes vapours ascend from the end of the earth; he creates lightnings for the rain, and brings forth wind from his treasuries. 17. Every man is stupid in understanding, every smith is put to shame by his image, for his casting is deceit, and there

all human help.—רפאנו again after the manner of ל״ה. Ver. 10. Israel speaks, justified by such judgments on its foe. Ver. 11. *Take up the shields*, properly, fill the shields, namely with your bodies or arms, which are inserted in their fastenings. The *Medes* are the northern nation (l. 3, 9) who will execute the vengeance, described already in Isa. xiii. 17 as avengers; the name applies here to the Aryan inhabitants of Iran generally, so that the Persians may be included among these "kings," who along with the Medes would put an end to the Babylonian empire. —Revenge for His temple, see on l. 28. Ver. 12. *Make strong the watch*, fix strong stations so as strictly to invest and watch the city. Ver. 13. שכנתי, see on x. 17.—The ell of thy cutting off; cf. Vulgate, *pedalis præcisionis tuæ*, "like a piece woven or spun, which continues evenly for many ells, and when it has reached the required number of ells is cut off at the end" (Böttcher). Others: the measure (= full measure) of thy gain. Ver. 14. כי asseverating, אם although. The great number of thy inhabitants will not help thee, but only make grape-treading in thee more productive. Vv. 15–19. Repetition of

is no spirit therein. 18. They are nothingness, work for jests; in the time of their visitation they perish. 19. Jacob's inheritance is not like them; for he is the Maker of all things and of the tribe of his possession, Yahveh of hosts his name.

20. Thou art a hammer to me, an instrument of battle, and with thee I break in pieces nations, and with thee destroy kingdoms. 21. And with thee I break in pieces the horse and his rider, and with thee break in pieces the chariot and him that rides therein, 22. and with thee break in pieces man and woman, and with thee break in pieces old man and boy, and with thee break in pieces young man and maiden; 23. and with thee I break in pieces the shepherd and his flock, and with thee break in pieces the husbandman and his team, and with thee break in pieces governors and satraps; 24. and I will repay to Babylon and to all the inhabitants of Chaldæa all their evil, which they did to Zion in your sight, is Yahveh's oracle. 25. Behold, I will (come) to thee, thou mountain of

x. 12–16. See there. Ver. 19. Variation of x. 16. This repetition (vv. 15–19) is regarded by the critics as a later interpolation (so also Nägelsbach, Graf), since it interrupts the connection; but the connection in these chapters as to form is loose. This doxology joins on to ver. 14, and intimates what a powerful God it is that pronounces sentence of doom on the imperial power and its idols. The grammatical subordination of ver. 24 to the preceding may suggest that in ver. 20 ff. Babylon is not addressed, but the instrument which God used against Babylon, either the Medes, or Cyrus (Hitzig), or Israel (Ewald), better still the prophet (after i. 10),—a view which would have been made plain by a previous heading. But l. 23, and especially li. 25 compared with ver. 20, is decisive for the reference of ver. 20 ff. to Babylon. It is still at the time a hammer with which God can crush everything. Ver. 24 is in this case antithetical (Graf, Keil, Nägelsbach *et al.*). Ver. 20. מפץ, crusher, battle-axe; cf. מפיץ, Prov. xxv. 18, and the similar appellation of Babylon, l. 23. *Instrument of battle*, weapon of war; cf. l. 25. Ver. 23. פחות, the Assyrio-Babylonian *pahati*, from sing. *pahat*, see Schrader, i. 175 f. סגן, Assyrian *saknut*, from sing. *sakan*, *saknu*, see Schr. ii. 103. Both phrases came into Hebrew in the Chaldæan period, but were not of Persian origin. Ver. 24. לעיניכם belongs to ושלמתי. Ver. 25. Mountain of the destroyer or destruction (cf. 2 Kings xxiii. 13)

the destroyer, is Yahveh's oracle, that was destroying the whole earth, and I stretch out my hand against thee and roll thee down from the rocks and make thee a burnt mountain, 26. so that men shall no more fetch stone from thee for the corner and stone for foundations; for thou shalt be for perpetual desolation, is Yahveh's oracle.

27. Lift ye up a banner on earth, blow the trumpet! Sanctify nations against her! Summon against her the kingdoms of Ararat, Minni, and Ashkenaz! Appoint against her a commander, bring up horses like rough locusts. 28. Sanctify nations against her, the kings of the Medes, their governors and all their satraps, and the whole land of their dominion. 29. Then the earth trembles and writhes; for there comes to pass against Babylon what Yahveh planned to make the land of Babylon a desolation without inhabitant. 30. The heroes of Babylon have ceased to fight; they sit in the fortresses; their great strength is dried up; they have become women; his dwellings are set on fire, his bars broken

Babylon is called, though lying in the plain, because a power dominating the earth. The Lord overthrows this mountain and makes it a burnt-out one. Usually understood of a volcano. But it is no longer to be dangerous, hence better = burnt, a mountain whose forests are consumed by fire. Ver. 26, cf. xxv. 12. The mountain shall no longer supply building-stone, because there shall be no more building in its territory. Ver. 27. קדשׁ, see on vi. 4, and cf. Isa. xiii. 3, here joined with the nations to be prepared as object.—*Summon*, see on l. 29.—The land of *Ararat* (Gen. viii. 4; Isa. xxxvii. 38), a portion of Armenia on the middle Araxes, along with it *Minni*, the Minyai of Nicolaus Damasc. in Joseph. *Ant.* i. 3. 8; the Mannai of the inscriptions (Schrader, ii. 118), on Lake Van, west of the land of Ararat.—*Ashkenaz* (see Gen. x. 3) seems according to this passage likewise to be in Armenia or in its neighbourhood, which agrees with the fact of *Ashken* being an Armenian name and *as* an Armenian ending.—טפסר, Assyrian word *dup-sar-ru*, from *dup* = tablet, *sar* = to write = tablet-writer (Schr. ii. 118); hence perhaps the prefect over the conscription, whose Hebrew title is found in lii. 25. *Horses*, like rough locusts, alludes to the small rough horses of those northern lands. Ver. 28, see on ver. 11. Ver. 29. קמה, cf. xliv. 28 f. Ver. 30. The warriors of Babylon do not dare to oppose the foe; they sit behind the walls of impregnable forts, whilst their dwelling-places are

in pieces. 31. One runner runs to meet another, and one messenger another, to tell the king of Babylon that his city is taken in every quarter, 32. and the passages are seized and the pools burnt with fire and the men of war dismayed. 33. For thus says Yahveh of hosts, the God of Israel: The daughter of Babylon is like a threshing-floor at the time when it is trodden; yet a little while, and the time of harvest is come for her. 34. Nebuchadnezzar, king of Babylon, has devoured us, consumed us, has set us as an empty vessel, has swallowed us like a dragon, has filled his belly with my choice morsels, has driven us away. 35. My ill-usage and my flesh come upon Babylon! let the inhabitress of Zion say; and my blood upon the inhabitants of Chaldæa, let Jerusalem say! 36. Therefore thus says Yahveh: Behold, I fight for thee and take revenge for thee, and dry up her sea and cause

burnt.—נָשַׁת, to dry up. Ver. 31. The capital itself is taken. The messengers, coming from every side to report that the wall is broken down, meet in the midst of the royal fort. מִקְצֶה, somewhat differently in l. 26, from the ends = from every end. Ver. 32. The *passages* are not merely those over the main river, but also those over the canals cut from it to add strength, whether fords, ferries, or light wooden bridges, which must have existed alongside the one stone bridge over the Euphrates (Herod. i. 185 f.) for purposes of intercourse. The *pools* burnt with fire, is usually taken as poetical hyperbole, making the fire applied to the city dry up even the water. Rather the woodwork is to be thought of, the burning of which would destroy the sluices; and so the waters used for purposes of defence would run away (so Nägelsbach). Ver. 33. The *threshing-floor* is *trodden*, to level it and so prepare it for the later threshing. The saying is not to be referred to threshing itself, since the harvest is still future. The figure of impending threshing was common in earlier prophets; cf. Isa. xxi. 10, Micah iv. 12 f., etc. Ver. 34. Lament for the wild beast—Nebuchadnezzar—that devoured, consumed Judah (הֲמָמָם, dash to pieces); כֶּרֶשׂ here only, Aramaic *belly;* cf. Arabic *kirsch*, stomach.—מִלְּאָ for מִלְּאָה. מַעֲדַנִּים, usual phrase, Gen. xlix. 20, in the same sense. Because of the sing. of the suffix here the Keri needlessly changes all the suffixes into singular. Ver. 35. *My flesh*, namely, which is consumed (ver. 34); cf. Gen. xvi. 5. Ver. 36. *Sea and fountain* applies to Babylon's abundant waters, to which it certainly owes all its wealth and prosperity,

her fountain to fail. 37. And Babylon shall become rubbish-heaps, a dwelling of jackals, a horrible waste and hissing, without inhabitants. 38. They roar together like lions, growl like young lions. 39. When they are heated, I will set their drink and make them drunken, that they may be merry and sleep a perpetual sleep, not to awake, is Yahveh's oracle. 40. I cause them to go down to slaughter like lambs, like rams along with he-goats. 41. How is Sheshach conquered and the renown of the whole earth taken, and Babylon become an astonishment among the nations! 42. The sea has come up upon Babylon; it is covered with the roaring of its waves. 43. Its cities have become a solitude, a land of drought and desert, a land in which no one dwells and no child of man passes by. 44. And I visit Bel at Babylon, and I pluck out of his mouth what he swallowed; and nations

hence it stands here figuratively for these; cf. ver. 13. That יִם may refer to a great river, is proved by Isa. xxi. 1, xviii. 2, xix. 5, etc. Ver. 37, cf. ix. 10, etc. Ver. 38 applies to the present condition, when they roar (Amos iii. 4) and growl and tear (נָעַר here only) the prey. Let them do so; soon the Lord will season their feasting with a drink which will agree ill with them. Ver. 39. When they *are heated* with their eager eating and desire drink, then I will set before them drink which will make them merry and go to sleep, a sleep from which they will never wake. Ver. 40. Instead of devouring lions, they are defenceless sheep for slaughter. No class of the flock escapes the knife; cf. Isa. xiv. 9. Ver. 41. *Sheshak*, see on xxv. 26.— *Renown* of the whole earth, as in xlix. 25. — שִׁמָּה, see on xviii. 16. Ver. 42. The *sea* is the all-devastating power of the foe. Ver. 44. *Bel*, see on l. 2. בֹּלַע, swallower (word-play on Bel). What Babylon plundered really its god plundered from Yahveh, and the gathering of the nations there (cf. Isa. ii. 2) is an act of homage to this god, who made his city so great and powerful. Thus the revenge which the Lord takes on this city falls on the god. The *wall* of Babylon falls. It was exceedingly famous. The city-walls of Babylon were a magnificent work, the outermost one (Herod. i. 185) measuring 480 stadia, and being 50 cubits wide and 200 high. They embraced the whole land, the Euphrates and Tigris in their lower course. Nebuchadnezzar further strengthened them by the giant "Median wall," as the Greeks call it, which, in fact, was directed against the Medes and (from 12 to 15 miles long,

shall no longer stream to it, Babylon's wall also falls. 45. Depart from its midst, my people, and deliver every one his soul from the fiery wrath of Yahveh! 46. Only let not your heart tremble, and do not be afraid for the news which is heard in the land, when in one year news comes, and afterwards in another year news, and violence is in the land, ruler against ruler. 47. Therefore behold, days come, that I visit the graven images of Babylon, and her whole land shall be put to shame, and all her slain ones fall in her midst. 48. And heaven and earth and everything that is therein shall exult over Babylon; for the destroyers shall come to her from the north, is Yahveh's oracle. 49. Babylon also must fall, ye slain ones of Israel, as the slain ones of the whole earth have fallen also for Babylon. 50. Fugitives from the sword, go ye, stand not still! Remember Yahveh from afar, and let Jerusalem come into your mind! 51. We were put to shame, for we were forced to hear reviling; reproach covered our face, for strangers came upon the sanctuaries of the house of Yahveh. 52. Therefore behold, days come, is Yahveh's oracle, that I visit her graven images, and slain ones shall groan in her whole land. 53. Although Babylon mount up to heaven and make her strong heights unapproachable, fromme shall destroyers come upon her, is Yahveh's oracle. 54. Hark,

20 feet thick, and 100 high) joined the Euphrates with the Tigris. Ver. 45, cf. ver. 6. Ver. 46. The deliverance will be accomplished amid suffering, year by year distressing events will be heard of; but the people of God must not despond on this account, but conclude that the time of deliverance draws nigh; cf. Matt. xxiv. 6 f.—אחריו, suffix in neuter. Ver. 47. לכן, because such things take place, it is a sign of impending judgment. Ver. 49. The two גם introduce correlative clauses. The first is only intelligible when חללי ישראל is taken as vocative, as in ver. 50, fugitives from the sword. Proclamation is made to the slain of Israel that Babylon must fall, because they are to be avenged first of all. לנפל, Ges. § 132. *a.* 1; Eng. § 129. Ver. 50. הלכו, rare strong form of the imperative. Those living in the distant land of flight or exile are summoned to return without delay to the temple of Yahveh in Jerusalem. Ver. 51. A doubt clouding the joyous return, but removed, ver. 52 ff., by a reference to the vindication of God's honour. Ver. 53. *Her strong height,* namely, the height of her fortifica-

a cry from Babylon, and great overthrow from the land of the Chaldæans! 55. For Yahveh overthrows Babylon, and makes the great tumult cease from her; and their waves roar like mighty waters, their great uproar is heard. 56. For a destroyer comes upon her, upon Babylon; and her champions are taken, their bows are broken in pieces; for Yahveh is a God of retributions, he will surely repay. 57. And I make her princes and her wise men drunk, her governors and her satraps and her heroes, so that they sleep a perpetual sleep and awake not, is the oracle of the King, whose name is Yahveh of hosts. 58. Thus says Yahveh of hosts: The walls of Babylon, the broad ones, are utterly overthrown, and her gates, the high ones, are burnt with fire, so that peoples wearied themselves for vanity and nations for the fire, and they shall grow weary.

59. The word which the prophet Jeremiah commanded Seraiah, son of Neriah, the son of Maaseiah, when he went with Zedekiah, king of Judah, to Babylon in the fourth year

tion. Ver. 54, like xlviii. 3, l. 22, and often. Ver. 55. *The loud tumult* made by the vast population and active commercial life. This is overpowered by the roar of their (*i.e.* of the approaching foes) waves. Ver. 56. חתתה, Piel intrans., strengthened Kal. Ver. 57, cf. ver. 39. — *Governors*, see on ver. 23. Ver. 58. The broad walls, see on ver. 44.—*Overthrown*, properly, laid bare. יצתו, with dagesh forte *euphon.* or *affectuosum in pausa*, Ges. § 20. 2*c*. That peoples wearied themselves, will have wearied themselves, etc., appears from Hab. ii. 13, where the oracle seems to be a citation. Considering the vast extent of the brick walls of Babylon, great masses of people must have wearied themselves in building them.—בדי, properly, for the need of fire, of vanity, *i.e.* for the fire, aimlessly. Ver. 59. This *Seraiah* seems (xxxii. 13) to have been Baruch's brother. Only one acquainted with the prophet could accomplish this mission.—Zedekiah went to Babylon in the fourth year of his reign in order to assure the monarch of his devotion. The machinations spoken of in xxvii. 1 ff. in Jerusalem had perhaps taken place before this journey, but they led to no result. Perhaps men were deterred from coming to a decision partly by the threats of Jeremiah. But since wind of these conspiracies may meantime have reached Babylon, it is intelligible that the king himself went there to purge himself from suspicion.—*Quartermaster*, having the office of providing for

of his reign, Seraiah being quartermaster. 60. Then Jeremiah wrote all the ruin that was to come on Babylon in a book, all these words which are written against Babylon. 61. And Jeremiah said to Seraiah: When thou comest to Babylon, see and read aloud all these words, 62. and say: O Yahveh, thou hast spoken against this place to extirpate it, that there may be no inhabitant therein from man to beast; for it shall be a perpetual desolation. 63. And it shall come to pass, when thou hast finished reading this book, thou shalt fasten a stone thereto and cast it into the midst of the Euphrates, 64. and say: Thus shall Babylon sink and not rise again because of the ruin which I bring upon it, and they shall grow weary.

Thus far the discourses of Jeremiah.

the king's safety and support on the journey. Ver. 60. Thus seek an occasion, a favourable place. There is no reference to a reading before Jews or Babylonians, which would be impracticable, but to a symbolical action, in which the doom of the city was declared to it. Ver. 63. The divine sentence is incorporated with the river of the city, the sinking of the book symbolizing the city's destruction. Ver. 64. ויעפו, repetition of the concluding words of the prophetic discourses from ver. 58, according to many critics put here by mistake, perhaps on the misplacing of the notice: "Thus far the discourses of Jeremiah," which is said to have stood originally after ver. 58. But it is also conceivable that in this solemn oracle, which Seraiah was to pronounce over the roll, the last saying of the discourses contained in it should be repeated in ominous tones.—"Thus far the discourses of Jeremiah" limits them as regards the following historical appendix, and originates with the hand that added the latter.

Exposition.

Contents of chs. l., li.: Jeremiah's Oracles respecting Babylon.

These oracles, according to li. 59 f., were collected on a particular occasion in the fourth year of Zedekiah, and consequently originated before this conclusion and after the fourth year of Jehoiakim. The genuineness of these two chapters has certainly been strongly attacked. It is contested by

Eichhorn, von Cölln, Gramberg, Maurer, Knobel (*Prophetism. der Hebr.* ii. 353 ff.), Ewald, Cheyne, Kuenen, Reuss, Budde (besides li. 59–64), and others. Movers, Hitzig, de Wette *et al.* regard the section as at least greatly interpolated. For the genuineness (apart from slight additions), Küper, Umbreit, Hävernick, Bleek, Nägelsbach, Keil, Graf *et al.* argue. The arguments for spuriousness are best stated by Budde, *Jahrb. für deutsche Theol.* xxiii. (1878), pp. 428 ff., 529 ff.; for the genuineness, Graf, p. 580 ff.

As concerns, first, the form of these oracles, the literary style of the prophet Jeremiah shows itself so frequently and unmistakeably therein, that, if his authorship be rejected, we must suppose that some one imitated him from a petty desire to be taken for Jeremiah. But this is not in keeping with the independence which the author shows, even where he repeats Jeremiah's own words. Even the two longer repetitions, l. 40–46, li. 15–19, the latter of which especially is regarded by many as an interpolation, yet show characteristic variations such as Jeremiah loves when using his own or others' oracles, but which a copyist, anxiously clothing himself in the prophet's dress, would scarcely have permitted himself. The section has indeed peculiar expressions not found in the rest of the book, *e.g.* such as are common in the early Isaiah or the contemporary Ezekiel; but these were just as much at Jeremiah's service. Least of all can it surprise us in this prophet, that even in the oracles respecting Babylon he echoes older oracles against this kingdom. We are one with Budde against Graf in thinking that the author had in view the oracles Isa. xiii., xiv., xxi. 1–10, xxxiv., xxxv., although the likeness is less than in the oracles respecting Edom, Moab, and others; but that those Isaianic oracles are to be put down to the exile, we by no means regard as proved. That, on the other hand, Jer. l., li. are dependent on Isa. xl.–lvii., we see no conclusive proof; just so Jer. li. 25 f. is so original that we cannot see in it a copy of Ezek. xxxv. 3 ff.

As relates to Deutero-Isaiah in particular, he not only gives signs of the influence of Jeremiah's person and prophecies in general, but also presupposes such definite oracles against Babylon, that, if these Isaianic oracles and Jeremiah's in xxv. 12–14, xxvi., l., li. be rejected on critical grounds, it will be hard to understand him. We should then be limited simply to Micah iv. 10 and Hab. ii.

More weighty are the substantive objections against the genuineness of the present oracles and their origin before the time stated in li. 59, to the effect that the destruction of Jerusalem and the temple is here presupposed, and the speedy deliverance from the Babylonian bondage foretold; whereas Jeremiah just in those years announced the opposite, a long (seventy years') space of exile, and incessantly summoned the captives calmly and contentedly to settle in the land of exile. But, regarded more closely, these considerations are seen to be insufficient to weaken the strong testimony of the Jeremiah-like impress of the prophecy to its genuineness. In Jeremiah's view the exile had in fact begun; to him the impending destruction of Jerusalem and the temple was a completed fact. So he can already point out to view the "vengeance of Yahveh for His temple" (l. 28, li. 11); its destruction is nowhere expressly spoken of as having taken place. On the contrary, li. 51 speaks merely of a great irruption of strangers into God's temple. The Lord dwells still in Jerusalem (li. 50), like the prophet himself (l. 5). Already in the fourth year of Jehoiakim, the seer, as we found in xxv. 12 ff., saw the overthrow of Babylon in the distance. That in the intermediate period to which the carrying away of Jehoiachin and the noblest Jerusalemites, with other violent acts of the Chaldæans, belong, he was never allowed to develope those intimations because of the false prophets, is an unwarranted supposition. And if just in the fourth year of Zedekiah he had strongly to emphasize (chs. xxvii., xxviii.) the long duration of the Babylonian supremacy, this does not preclude

the writing down of the messages against Babylon, which were by no means to be openly proclaimed or read publicly to the exiles, but were to be sunk with all quietness by a trusty friend in the Euphrates. The commands in l. 8, li. 6, 45, are not designed for the present moment (as little as l. 2 and others), but the seer is transported into the future; they stand in connection with future events which will give the exiles a divine hint to depart (cf. l. 4, 20, li. 47, 52). The appearance of the Medes as conquerors may be taken as proof that the oracle was written a long time before the end of the exile, and under no circumstances after the capture of Babylon; for (in distinction from Deutero-Isaiah) there is no specific mention of the Persians or of Cyrus, who had the lion's share in the humbling and capture of Babylon; instead of this, Armenian tribes appear here as helping the revenge of the Medes. Nebuchadnezzar is mentioned as king of Babylon, l. 17, li. 34, and he seems still to be reigning; but the prophet does not expect the overthrow of his empire under his government (cf. l. 43, li. 35, where no name is given to the king in question). The objection, that Jeremiah nowhere shows himself so hostile to the Babylonians, nay, as hating them, as appears here, rests on an erroneous view of the prophet's entire attitude to this great power. He did not predict its success from sympathy with it or from admiration, but because it was to be God's instrument in punishing the nations; Jeremiah's prophecy was not dependent on the Chaldæans. The independence of the Divine Spirit that spake in him showed itself just in this, that he applied the same rule to the Chaldæans as to the other nations, and he does this here especially just as in ch. xxv.

Budde rightly emphasizes the perfect credibility of li. 59–64, whose genuineness he accepts with the exception of ver. 60*b*. But the sending of such a book to Babylon supposes contents of considerable amount (cf. xxx. 2): in the same way ver. 60*a* implies that different predictions of evil were

collected in the one book. Vv. 61, 63 also quite imply a long reading, clearly enough different from the epitome in ver. 62. It is thus an illusion to think that this verse gives the entire contents of the reading ("all these words"), so that any special statement of them was superfluous (as if לֵאמֹר=ואמרת). If this narrative section stood in Jeremiah's book, the fall of Babylon also must have been predicted at greater length in it; and we see no reason for supposing that the original oracles were thrust out by others. At most, we admit the possibility that l., li. 1–58 were again revised by the prophet after the fall of Jerusalem, since, moreover, they have no date; but the historical section has only a general reference to them.

The leading thoughts of these oracles are as follows: Although merely an instrument of punishment in God's hand (li. 7, 20 ff.), the Chaldæans ascribed their success to themselves and their gods, and considered themselves the true lords of the earth. Such arrogance is rebellion against Yahveh, the sole God who raised them up; cf. l. 14, 21, 24, 29, 32, li. 1. Therefore God will judge Babylon, causing it to fall. Having followed its own will, what it had to carry out as the organ of the righteous God is a punishable wrong which will be repaid it. What it did to the nations, it will itself suffer. The hammer which God used is broken by God Himself (l. 23, li. 20 ff.). For this end He uses a northern people (l. 9, 41, li. 48), the Medes, who, in league with many northern tribes (li. 11, 27 f.), and with skilful archers (l. 9, 14, 29, li. 3, 11) and good horsemen (l. 42, li. 27), will overrun the Babylonian kingdom and take the capital, despite its broad streams and proud walls; they will make Babylon an eternal desolation, l. 12, 38 ff., li. 25 f., 37, 43, cf. ver. 62. The fact that the Medes, xxv. 25 f., must drink the cup of reeling along with all the kings of the north, is not inconsistent with their appearing here in the second act as avengers: they also will suffer from Babylon; but this does not imply that

they will not recover;—this would be too strong an interpretation of xxv. 27, and would lead to the conclusion that no nation at all would survive to execute the judgment on Babylon.

Thus Yahveh celebrates His triumph over Bel and Merodach, the gods of Babylon (l. 2, li. 44). But Babylon's fall will be a token of deliverance to captive Israel-Judah; for the Lord will deliver and avenge them by means of that judgment, l. 11 ff., 17 ff., li. 5, 10, 24, 34 ff., 51 f. They return with tears of contrition to their God at Jerusalem, where the eternal covenant of grace is established, l. 4 ff., 19 f., 33 f., cf. xxxi. 9, 31–34.

All this the prophet sees already immediately before him in living realization (cf. l. 2 ff., 14 ff., 21 ff., li. 27 ff.), just as is the case in Isa. xiii. 1 ff. and frequently in prophecy, although intimations are not wanting that it is part of a future that is not to dawn forthwith (cf. l. 4, 20, li. 47, 52). The development of the thoughts is not one of regular progress, but the main factors recur to the prophet's vision in their interdependence again and again. But the actual repetitions without doubt are due to the circumstance that a number of oracles, which did not originate on the same day, are here combined (cf. li. 59 ff.), so that the several oracles can no longer be certainly distinguished.

As concerns the fulfilment of these oracles respecting Babylon, they belong to those from which every one willing to see might convince himself towards the end of the exile of the power of the God of Israel, and of the truth of His revelations (cf. Isa. xli. 24 f. *et al.*). Not that the oracle gives us a fac-simile of history, so that one might suspect a *vaticinium post eventum*. We draw attention to the fact that the Persians do not appear in it. Moreover, it brings together the conquest, destruction, and desolation of Babylon, whereas in reality these were accomplished in the course of centuries. Under Cyrus the city remained intact; Darius

only destroyed the walls; the sentence of desolation was carried out slowly but terribly in later times. A prophecy invented after the exile must have taken a different form, apart from the fact that it could not contain passages like l. 20. But the present prophecy is proved to be divine in a striking manner by the historical fulfilment. The sudden downfall of the mighty Babylonian empire after a brief rule (seventy years), the insignificance and exemplary desolation into which city and country sank (quite differently from Syria and Egypt), show that the true Lord of history spoke through the prophet. In sight of the ruined plains of Babylon it would be petty dogmatism to point to the present settlements there (Hillah), which are only important through their contrast to the former greatness and splendour of the imperial capital (see Cheyne, p. 550). Even the characteristic circumstances under which the city fell are intimated by passages like l. 24, li. 32, 39. With l. 24, cf. Herod. i. 191: "If the Babylonians had observed beforehand what Cyrus meant to do (penetrate into the city by turning aside the Euphrates), they could have prepared a catastrophe for the Persians and caught them in a trap; but the Persians came upon them so unexpectedly, that those dwelling in the centre of the city suspected nothing when the outer parts of the city were already taken." On the capture by Darius Hystaspes there was a similar surprise, according to Herod. iii. 158. Ch. li. 32 was fulfilled by the drying up of the river, by which Cyrus made his way into the city; this decided the fate of the city. Somewhat more remote, but noteworthy, is the harmony of li. 39 and Isa. xxi. 5 with the fact that the conqueror penetrated into the city during a gay carouse of the Chaldæans (Herod. i. 191, during a feast; Cyrop. vii. 23; Dan. v. 1 ff.). The carouse spoken of by the prophet is no doubt rather a figurative one. The reality of the fulfilment does not depend at all on the literal happening of such details. At all events, Nägelsbach's thrice-repeated

statement, that the prophet had no inkling of the agreement of his words with the future realization, is incomprehensible. He describes this realization, not merely as he surmises, but as he sees it; how could he make any distinction between what he saw and the realization!

The symbolical action, l. 59–64, stamps a confirming seal on the oracles against Babylon. As Jeremiah was prevented from publishing these messages by considerations stated before, he perhaps felt himself compelled the more to send them to the city to which they applied. It was therefore a significant and, prophetically regarded, eventful act, which he entrusted to a confidential friend of the prophetic revelation in Babylon to carry out. The first part of the act consists in this: Seraiah is to read the prophetic message aloud in face of the city, the intention of which is not that it may be heard by the inhabitants, but that the divine message may be uttered over the city. Again, the message is sunk in the bed of the river, to which they owe their existence and greatness, and thus incorporated with themselves, so that it cleaves to them as a power that will do its work on them. Both actions Seraiah is to accompany by a suitable statement. By the first he testifies that the Lord has now declared to the city its fate, by the second that the city will sink like the stone, never to rise again.

APPENDIX.

THE DESTRUCTION OF JERUSALEM, CH. LII.

LII. 1. Zedekiah was one and twenty years old when he became king, and he reigned eleven years in Jerusalem. And the name of his mother was Hamutal, a daughter of Jeremiah of Libnah. 2. And he did that which was evil in the eyes of Yahveh, just as Jehoiakim had done. 3. For according to the wrath of Yahveh it came to pass in Jerusalem and in Judah, until he cast them away from his presence. And Zedekiah rebelled against the king of Babylon. 4. Then it came to pass in the ninth year of his reign, in the tenth month, on the tenth of the month, Nebuchadnezzar, king of Babylon, came, he and his whole army, against Jerusalem, and encamped against it, and built siege-towers against it round about. 5. So the city was invested until the eleventh year of king Zedekiah. 6. In the fourth month, on the ninth of the month, the famine was great in the city, and there was no more bread for the people of the land. 7. And the city was broken open, and all the men of war fled and forsook the city by night by the way of the gate between the two walls which is in the king's garden, whilst the Chaldæans were around the city, and went the way to the field (of the Jordan). 8. Then the army of the Chaldæans pursued the king; and they took Zedekiah in the plains of Jericho, and all his army was scattered from him. 9. Then they seized the king, and brought him to the king of Babylon, to Riblah

CHAPTER LII.

As ch. lii. is almost literally the same as 2 Kings xxiv. 18–xxv. 30, only the peculiarities of Jeremiah's text are noticed.

Ver. 6. "In the fourth month" (xxxix. 2) has fallen out of 2 Kings xxv. 3. Ver. 7 supplies the defective text of 2 Kings xxv. 4 (cf. Jer. xxxix. 4). Ver. 9. Pronounced his judgments

in the land of Hamath; and he pronounced his judgments upon him there. 10. And the king of Babylon slew the sons of Zedekiah before his eyes, and all the princes of Judah also he slew at Riblah. 11. And he put out the eyes of Zedekiah and bound him with chains; and the king of Babylon brought him to Babylon, and put him into the house of confinement until the day of his death. 12. And in the fifth month, on the tenth of the month—this was the nineteenth year of king Nebuchadnezzar, king of Babylon—came Nebuzaradan, the chief of the guards, who stood before the presence of the king of Babylon, to Jerusalem, 13. and burnt the house of Yahveh and the house of the king and all the houses of Jerusalem; and every great house he burnt with fire. 14. And all the walls of Jerusalem round about all the troops of the Chaldæans broke down, which were with the chief of the guards. 15. And (of the poor of the people as well as) the remnant of the people that was in the city, and the deserters who went over to the king of Babylon, and the remnant of the workmen, Nebuzaradan, the chief of the guards, carried away captive. 16. And of the poor of the land Nebuzaradan, the chief of the guards, left some behind as grape-gatherers and husbandmen. 17. And the brasen pillars, which were in the house of

upon him, see on i. 16. 2 Kings xxv. 6 has the singular משפט. Ver. 10 f. (cf. xxxix. 6) is more complete and grammatically better than the parallel text, 2 Kings xxv. 7. "He put him into the house of confinement until the day of his death" is wanting in 2 Kings. Hitzig, Graf suggest the severe confinement, the house of correction, in which he would have to turn the mill, like Samson who was similarly treated, Judg. xvi. 21. Also LXX, εἰς οἰκίαν μύλωνος. Ver. 12. Read לְעַמַּד; 2 Kings עֶבֶד.—The tenth of the fifth month is correctly given, the seventh in 2 Kings xxv. 8 is wrong. Ver. 15. ומדלות העם, wanting in 2 Kings, seems to have come from ver. 16 by mistake, since this class would scarcely be among those carried off. הנפלים, see on xxi. 9. האמן (for which 2 Kings xxvii. has ההמון wrongly), artificer, Prov. viii. 30. A great part of these had been already carried away with Jehoiachin, xxiv. 1, xxix. 2. Ver. 16. מדלות (2 Kings xxv. 12, sing. as in Jer. xl. 7), plur. of the poverties, people in poor circumstances. יגב, to plough (instead of this 2 Kings, Kethib גֹּבִים, from גוב), here only; cf. יְגֵב,

Yahveh, and the bases and the brasen sea in the house of Yahveh, the Chaldæans broke in pieces, and carried all their brass to Babylon. 18. And the kettles, and the shovels, and the snuffers, and the basons, and the spoons, and all the brasen vessels with which they ministered, they took away; 19. and the goblets, and the firepans, and the basons, and the kettles, and the lamps, and the spoons, and the sacrificial dishes, those which were wholly of gold and those which were wholly of silver, the captain of the guards took. 20. The two pillars, the one sea, and the (twelve brasen bulls, which were under the) base(s), which king Solomon had prepared for the house of Yahveh,—the brass of all these vessels was not to be weighed. 21. And as for the pillars, eighteen cubits was the height of one pillar, and a thread of twelve cubits compassed it, and it was four fingers thick, hollow. 22. And a capital of brass was on it, and the height of the one capital was five cubits, and network with pomegranates was round about the capital, all of brass. And the second pillar also had the like and pomegranates. 23. And there were six and ninety pomegranates towards the wind; in all there were a hundred

xxxix. 10. Ver. 18 f. more complete than 2 Kings xxv. 14 f. The repetition of the kettles, etc., in ver. 19 is explained by the fact that here golden ones are referred to, in ver. 18 brasen ones. It is clear from this passage that, after 2 Kings xxiv. 13, the temple was not quite without golden utensils, although the most and best were then wanting; certainly efforts were soon made to repair the loss. Ver. 20. According to 2 Kings xxv. 16, the clause "and the twelve brasen bulls, which under" is to be erased and simply והמכנות to be read; for the brasen bulls did not stand under the bases, but under the brasen sea, and, moreover, were already removed by Ahaz as a tribute to Tiglath-pileser, 2 Kings xvi. 17. The clause originates with a commentator who missed the bulls among the brasen articles, while that passage did not occur to him. Ver. 21 f. Cf. the description of the two pillars, 1 Kings vii. 15 ff. In 2 Kings xxv. 17 it is imperfect.—אמה, Kethib, properly, 18 cubits in height was the one pillar. Ver. 22. האחת, wanting in 2 Kings, is not essential, though not wrong. 2 Kings has incorrectly put 3 instead of 5 cubits; cf. 1 Kings vii. 16. Instead of ורמונים, which is not essential, 2 Kings xxv. 17 has על השבכה at the close (from ver. 23 in Jeremiah?). Ver. 23. Wanting in

pomegranates round about the network. 24. And the chief of the guards took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the threshold, 25. and from the city he took a court-official, who had charge of the men of war, and seven men of those who saw the face of the king, who were found in the city, and the scribe of the general of the army, who commanded the army of the land, and sixty men of the people of the land, who were found within the city,—26. these Nebuzaradan, the chief of the guards, took, and brought them to the king of Babylon at Riblah. 27. Then the king of Babylon smote them and killed them at Riblah in the land of Hamath, and he took Judah away captive from its own land. 28. This is the people which Nebuchadnezzar took away captive: in the seventh * year three thousand and three and twenty Judæans; 29. in the eighteenth year of Nebuchadnezzar eight hundred and thirty-two souls from Jerusalem; 30. in the three and twentieth year of Nebuchadnezzar, Nebuzaradan, the chief of the guards, took away seven hundred and forty-five souls; in all, four thousand six hundred souls.

2 Kings, and found here only at all. רוחה is variously explained. It scarcely means toward the four quarters, so that the four remaining pomegranates would stand at the four corners; rather = to the free breeze, since the four were concealed by the wall of the porch, by which the pillars stood. Ver. 25. *Seven* men; 2 Kings, five.—ספר, 2 Kings, with article, as if the next word were in apposition.—המצבא refers to ספר.

After ver. 27 there follows in 2 Kings xxv. 22–26 an account of Gedaliah and his death, of which Jer. xli.–xliii. speaks at much greater length. This notice is therefore omitted. On the other hand, we find here a summary of those carried away into captivity (vv. 28–30) taken from another source, and harmonizing with the statements in 2 Kings xxiv. 14–16 respecting the carrying away under Jehoiachin only on the twofold supposition that in ver. 28 עֶשְׂרֵה is to be read after שבע (Ewald, Graf, Keil), and that the years of Nebuchadnezzar are here reckoned somewhat differently from what they are usually, so that the capture of Jerusalem would fall into the eighteenth instead of the nineteenth (ver. 12) year. Josephus also follows this reckoning (*Ant.* x. 8. 5; *contra Apïon*, i. 21). Both these suppositions are quite admissible; in this case there is here no

31. And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the five and twentieth of the month, that Evil-Merodach, king of Babylon, in the year when he became king, lifted up the head of Jehoiachin, king of Judah, and brought him out of the prison-house, 32. and spoke kindly to him, and set his throne above the thrones of the kings who were with him in Babylon. 33. And he changed his prison dress; and he ate food in his presence continually as long as he lived. 34. And his support was given him as constant support from the king of Babylon, the daily supply every day until the day of his death, as long as he lived.

reference at all to the carrying away under Jehoiachin, but in ver. 28 to that of the Judæans during the siege, in ver. 29 to that of the Jerusalemites after the taking of the city; and in ver. 30 to one that took place on a later campaign of Nebuchadnezzar and was carried out by Nebuzaradan. Josephus (*Ant.* x. 9. 7) relates that this king in the twenty-third year subjugated Cœle-Syria, then conquered the Moabites and Ammonites, and finally turned against Egypt. However disputable certain features of his account may be, it is clear from monumental sources that further expeditions of this conqueror against Egypt took place after 588, and therewith a further decimating of the population of Palestine might easily be inflicted. See on xliii. 8–13. The smallness of the numbers certainly seems strange in comparison both with 2 Kings xxiv. 14 ff. and Ezra ii. 64. But they give the impression of trustworthy exactness. Certainly only the non-dependent men are reckoned. That the Jewish population quickly increased in Babylon, is quite credible.

Vv. 31–34. Notice of the advancement of Jehoiachin, who came to honour at the Babylonian court after long captivity, almost an exact copy of 2 Kings. Ver. 31. Instead of the twenty-fifth day, 2 Kings has the twenty-seventh, LXX the twenty-fourth.

Exposition.

This historical section, the conclusion of which reaches far down into the exile, was written neither by Jeremiah nor for Jeremiah's book, but was borrowed from a historical work. With the exception of vv. 26–30, and some touches in the

description of the temple-pillars, it is found almost literally in 2 Kings xxiv. 25, to which we refer for exposition of the contents. As the style of the narrative is quite that of the Kings (cf. especially the introduction of Zedekiah), its original place will be there; yet the form of the text in Jeremiah is better and more complete; and whoever added it to this book used another source in vv. 26–30. Why he inserted in the book this important section from the Israelitish history is easily seen. As already many historical illustrations had been inserted in it, necessary to explain the discourses of the prophet, and for the appreciation of their fulfilment, it seemed appropriate here to give a connected and complete view of the catastrophe, which was the goal of most of Jeremiah's prophecies, and with which his name is inseparably blended. The beginning of such a supplement from the historical book had been already made in ch. xxxix., perhaps by the same hand.

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